

This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`




600102907P
138 i 454









AN

EXPOSITION

OF THE

Assemblies Catechism,

WITH

PRACTICAL INFERENCES

FROM EACH

QUESTION:

As it was carried on in the *Lord's Days* Exercises in DARTMOUTH,

In the *First Year of Liberty*, 1688.

By JOHN FLAVELL, Preacher of the Gospel in DARTMOUTH.

2 TIM. i. 13.

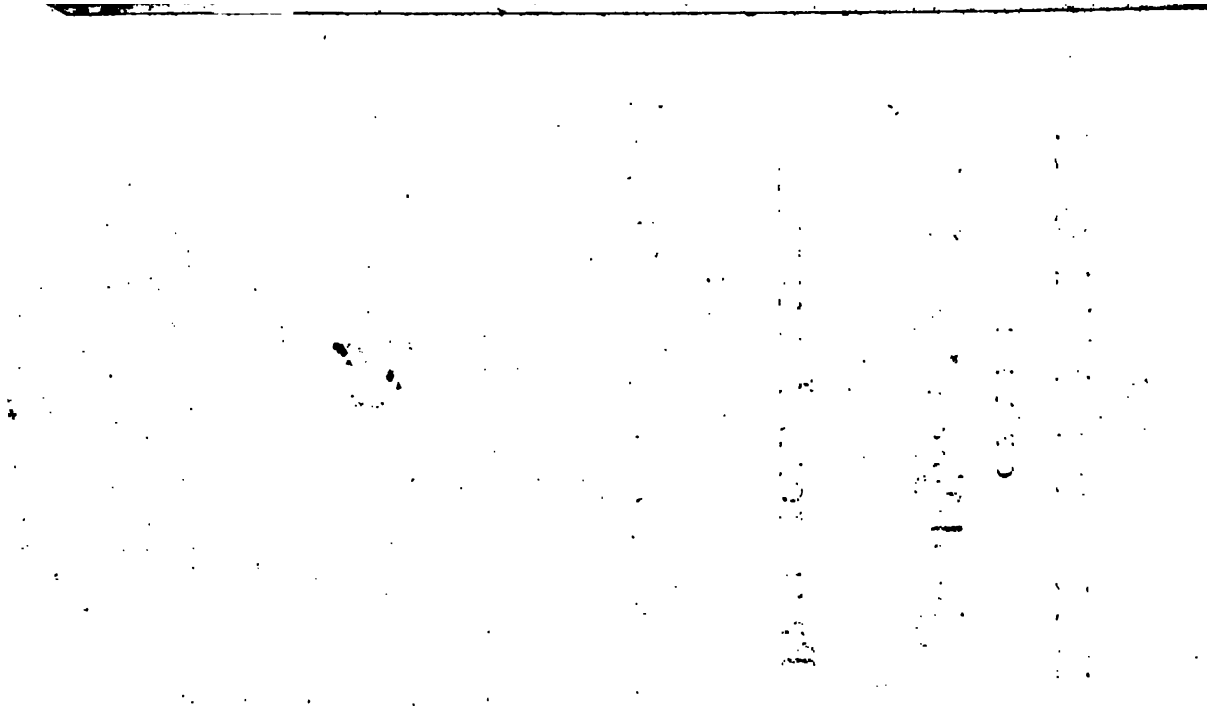
Hold fast the Form of sound Words which thou hast heard of me, in Faith and Love which is in Christ Jesus.

SALISBURY:

Printed and Sold by EDW. EASTON, Bookseller, in the MARKET-PLACE. M.DCC.LXVII.

BIBLIOTHECA BODLEIANA

138. L. 454.



THE PREFACE.

THAT Catechizing is an Ordinance of God, few will doubt, when they conſider the Apoſtles did firſt lay the Fundamentals of Religion; Heb. vi. 1. And *fed Babes with Milk, teaching them the firſt Principles of the Oracles of God*, Heb v. 12. and queſtionleſs taught them in that Manner, which was moſt ſuitable to the Capacity of the Learners, which may well be ſuppoſed to be by plain and ſhort Queſtions, and ſuitable Anſwers thereunto; and therefore this has been a conſtant Practice in the Church of God: and the Primitive Church had a Particular appropriate hereunto, whom they called *Catechiſt*.

And ſo all well governed and wiſely managed Churches, have ſtill maintained and uſed it, as knowing the Neceſſity and Uſefulneſs thereof: for the younger Sort to inform them in the Principles of that Religion wherein they were Baptized; and for the Eſtabliſhment of the Adult and more aged therein.

Hence have iſſued all thoſe little Compoſures of all the fundamental Doctrines of Faith and Practice ſo handled (which we call Catechiſms) in the Churches; and particularly in ours, whereof there are many and divers, whoſe Authors have

well deſerved for their Endeavours to inform and edify the People thereby.

But among them all, none excel this little Catechiſm of the *Aſſembly*, for Orthodoxy, Fulneſs, and Method.

And becauſe the Anſwers therein are ſome of them pretty large, and Treat of the moſt profound Myſteries of our Religion; therefore ſeveral Perſons have beſtowed their good and laudable Pains, ſome in deſcanting more largely, and proving by Scriptural Reaſons the Particulars: and one has ſhewn the Harmony thereof with the Articles and Homilies of the Church of *England* (deſigned, I ſuppoſe, to remove the Prejudice which ſome have taken againſt it). Others have parted the Queſtions and Anſwers into ſeveral little ones, under each, to make them more intelligible to younger Ones, and more eaſy to be remembred.

Among whom, Worthy, Orthodox, and Excellent Mr. *John Flavel* may be ranked, who among other of his many and moſt profitable Labours, applied himſelf to the chewing [illegible] this Bread of Life, or crumbling it into ſma[illegible] Pieces, for the Conveniency of Children and (indeed) of all; wherein (as in all his other Works) he hath ſhewn himſelf a Workman that needs not to be aſhamed.

There needs no other Recommendations to this *Poſthumous* Piece, but the worthy Author's Name; he was removed before he had compleatly

ly finiſhed it; he had prepared his Queſtions and Anſwers upon the ſecond Petition of the *Lord's Prayer*; but lived not to propoſe them in the publick Congregation. God then tranſlated him into his Kingdom of Glory above, while he was ſo induſtriouſly endeavouring to promote the Kingdom of Grace below.

The other five remaining Queſtions and Anſwers (to compleat the Work) were done by a ruder hand; as may eaſily be diſcerned by any obſervant Reader, who will find himſelf transfer'd from a plain, clear, and delightful Stile, Method, and Manner, into more rough, diſorderly, and unpleaſant ones; for who, indeed, could equal this Divine Labourer? Not the Compleater: who would account himſelf to have made very great Attainments in Divinity and Uſefulneſs, if he were left but a few Furlongs behind him.

Let the Reader uſe and peruſe this Piece, and he will ſee Cauſe to bleſs God for the Author.

[redacted] *VALE.*

TO

TO THE
READER.

THE Divine Providence having unexpectedly caſt my Lot for a few Days in Dartmouth, *where that bleſſed Man of God Mr.* John Flavel *did for many Years honour Chriſt, and was honoured by him; I have been favoured with a Sight of that moſt judicious Explication of the* Aſſemblies Catechiſm, *which is emitted herewith.*

Being deſired to teſtify my Reſpect to the worthy Author, by Prefacing this Excellent Labour of his with a few Lines; I can truly ſay (as ſometimes Beza *of* Calvin) *Now Mr. Flavel* is dead, Life will be leſs ſweet, and Death leſs bitter to me.

My heart bleeds to look on this deſolate Place, and not to ſee him, that whilſt living, was the Glory of it.

But neither the Author, nor his Writings ſtand in Need of the Commendation of others, much leſs of mine.

His Works already publiſhed have made his Name precious in both Englands, *and it will be ſo as long as the Earth ſhall endure.*

There are ſome Conſiderations which may cauſe the Reader *to expect (and he will not find himſelf diſappointed therein) that which is extraordinary in this little* Manuel: *for the* Author's *Heart was very much engaged in doing this Service for Chriſt, in*

thus

thus feeding his Lambs. And he did himself design the Publication of what is here committed to the Press; and was very desirous (with an holy Submission to the Will of God) to have perfected this Work before his Decease: but had strange Intimations that he should finish his Course, before that could be done.

When he did viva voce *deliver his Meditations, there were many Enlargements, and lively Passages which are not here inserted: nevertheless here is as much as he thought needful for publick View, not being willing that his Book should be Voluminous.*

In his last Catechetical Exercise concerning Hallowing the Name of God, *he was exceedingly enlarged; but he must himself go into the Kingdom of Glory, when he intended to have discoursed on that Petition,* Thy Kingdom come.

He also began some Meditations on Joys *of* Heaven: *But before he had an Opportunity to express what had been in his Heart, the Lord Jesus said unto him,* Enter thou into the Joy of thy Lord. *And this doth it happen many Times to the eminent and holy Servants of God.*

Another Consideration, recommending what comes herewith, is, that it was amongst Mr. Flavell's *last Works. The* (ἐξόδια ῥήματα) *Last Sayings of wise and great Men have been esteemed Oraculous; and the Scripture puts an Emphasis on* the last Words of David, *the sweet Singer of* Israel, 2 Sam.

To the Reader.

Sam. xxiii. 1. *Not that thoſe were the laſt Words that ever* David *ſpake, only they were written not long before his Death, when he was come near Heaven.*

So was what is now put into the Reader's *Hand, written by Mr.* Flavell *not long before his Tranſlation to the World of Souls, where the Spirits of Juſt Men are made perfect.*

There was a more than ordinary Preſence of God with him to his laſt; and in his laſt Days, not the laſt Sermon *that he preached (which was* June 21. 1691). *He did more than once ſurprize his Hearers with an Intimation that, that might be the laſt Time he ſhould ſpeak to them in the Name of the Lord. And was not then the Secret of the Lord with him?*

Dartmouth *will know, and* Devonſhire *will know, that there has been a Prophet among them.*

And now my Soul bleeds to look on the dear Flock of God, which are as Sheep without a Shepherd. The Lord Jeſus, the great Shepherd of the Sheep, have Compaſſion on them, and give them a Shepherd like to his bleſſed Servant Flavell, *who did for many Years feed them with Knowledge, and with Underſtanding.*

Dartmouth, March
the 21*ſt* 169½.

Increaſe Mather.

A N

AN EXPOSITION OF THE Aſſemblies Shorter Catechiſm.

1. *Queſtion.*
Of Man's Chief End.

WHAT is the Chief End of Man?

A. Man's Chief End is to glorify God, and to enjoy him for ever.

Q. 1. Seeing a Chief ſuppoſeth an inferior End; What is that inferior End for which Man was made?

A. It was prudently, ſoberly, and mercifully, to govern, uſe, and diſpoſe of other Creatures in the Earth, Sea, and Air, over which God gave Man the Dominion; *Gen.* i. 26. *And God ſaid, Let us make Man in our Image, after our Likeneſs: and let them have Dominion over the Fiſh of the Sea, and over the Fowl of the Air, and over the Cattle, and over all the Earth, and over every creeping Thing that creepeth upon the Earth.* So Pſal. viii. 6. *Thou madeſt him to have Dominion over the Works of thy Hands, thou haſt put all Things under his Feet.*

Q. 2. What then is to be thought of thoſe Men, who being wholly intent upon inferior Things, forget and neglect their principal End?

A. They are dead whilſt they live, 1 Tim. v. 6. *But ſhe that liveth in Pleaſure, is dead whilſt ſhe liveth.* They have their Portion in this Life, Pſal. xvii. 14. *From Men of the World, which have their Portion in this Life,* and their End is Deſtruction; Phil. iii. 19. *Whoſe End is Deſtruction.*

Q. 3. How can Man glorify God, ſeeing he is perfectly glorious in himſelf?

A. Man cannot glorify God by adding any new Degree of Glory to him, Job xxxv. 7. *If thou be righteous, what giveſt thou him?* but by manifeſting his Glory with the Lips, Pſal. l. 23. *Whoſo offereth Praiſe glorifieth me*; or with the Life, Mat. v. 16. *Let your Light ſo ſhine before Men, that they may ſee your good Works, and glorify your Father which is in Heaven.*

Q. 4. Wherein conſiſts the Enjoyment of God?

A. It conſiſts, *Firſt*, in the facial Viſion of him in Heaven. *Secondly*, in full Conformity to him, 1 Joh. iii. 2. *But we know that when he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is.* *Thirdly*, in that full Satisfaction which reſults from both the former, Pſal. xvii. 15. *I ſhall be ſatisfied when I awake with thy Likeneſs.*

Q. 5. Can none enjoy him in Heaven, who do not glorify him on Earth?

A. No adult Perſon can ſcripturally expect Happineſs in Heaven, without Holineſs on Earth, Heb. xii. 14. *And Holineſs without which no Man ſhall ſee the Lord.* Rom. viii. 30. *Whom he juſtified, them he alſo glorified.*

Q. 6. How comes the Glory and Enjoyment of God our Chief End?

A. He is our Maker, and rightful Owner, and Benefactor; we receive our Being and Preſervation from him; *Of him, and through him, and therefore to him be all Things*, Rom. xi. 36.

Q. 7. Do all Men make God their chief End?

A. No, they do not; ſome make their ſenſual Pleaſure their chief End, Phil. iii. 19. *Whoſe God is their Belly*; and ſome the World, Col. iii. 5. *Mortify therefore your Members which are upon the Earth, and Covetouſneſs, which is Idolatry.*

Q. 8. What are the Signs of a Man's making himſelf his chief End?

A. Thoſe make themſelves their chief End, who aſcribe the Glory of what they have, or do, to themſelves, and not to God, Dan. iv. 30. *The King ſpake and ſaid, Is not this great Babylon which I have built?* Iſa. x. 18. *For he ſaith, By the Strength of my Hand have I done it; and by my Wiſdom for I am prudent; therefore they ſacrifice to their own Net, and burn Incenſe unto their Drag.* Heb. i. 16.

Q. 9. Why are the glorifying and enjoying of God put together, as making up our chief End?

A. Becauſe

A. Becauſe no Man can glorify God, that takes him not for his God; and none takes him for his God, that takes him not for his ſupream Good; and both theſe being eſſentially included, in this Notion of the chief End, are therefore juſtly put together.

Q. 10. What is the firſt Truth inferred from hence?

A. That God hath dignified Man above all other Creatures on Earth, in giving him a Capacity of glorifying God here, and of enjoying him hereafter.

Q. 11. What is the ſecond Truth inferred hence?

A. That the Soul of Man is not annihilated by Death, but advanced by it, Phil. i. 21 *To die is gain, v.* 23. *Having a Deſire to depart, and to be with Chriſt, which is far better.*

Q. 12. What is the third Truth inferred hence?

A. That it is the Duty and Wiſdom of every Chriſtian to renounce, deny, and forſake all inferior Intereſts and Enjoyments when they come in Competition with the Glory of God, and our Enjoymont of him. Luke xiv. 33. *So likewiſe whoſoever he be of you, that forſaketh not all that he hath, cannot be my Diſciple.*

Q. 13. What is the fourth Inference hence?

A. That we are to abhor and renounce all thoſe Doctrines and Practices that debaſe the Glory of God, and exalt and magnify the Creature.

Of the Scriptures as our Rule.

Queſt. 2. WHAT Rule hath God given to direct us, how we may glorify and enjoy him?

A. The Word of God, which is contained in the Scriptures of the Old and New Teſtament, is the only rule to direct us, how we may glorify and enjoy him.

Q. 1. How can the Scriptures be called the Word of God, ſeeing the Things contained therein, were ſpoken and written by Men?

A. They are truly and properly called the Word of God, becauſe they came not by the Will of Man, but holy Men of God ſpoke as they were moved by the Holy Ghoſt, 2 Pet. i. 21.

Q. 2. What are the principal Arguments to perſuade us that the Scriptures are of Divine Authority and Inſpiration?

A. Three Things eſpecially convince us; *Firſt* the Holineſs of the Doctrine therein contained; *Secondly*, the awful Efficacy thereof on the Soul. *Thirdly*, The uncontroulable Miracles by which they are ſealed, put it beyond all rational Doubt, that they are the very Word of God.

Q. 3. What is the Holineſs of the Scriptures? and how doth that prove them to be God's Word?

A. The Holineſs of the Scriptures doth appear in two Things. *Firſt*, In commanding and encouraging whatſoever is pure and holy; Phil. iv. 8. *Whatſoever Things are pure. Secondly*, In forbidding all Unholineſs, under Pain of Damnation, 1 Cor. vi. 9. *Know ye not, that the unrighteous ſhall not inherit the Kingdom of God*, &c. This ſhews that they came not from Satan, being croſs to his Deſign; nor from Men, it being againſt his corrupt Nature; and therefore from God only.

Q. 4. What is their Authority and Efficacy on the Soul? and how doth that prove them divine?

A. Their Authority and Efficacy on the Soul, conſiſts in three Things: *Firſt*, In the Power they have to ſearch and diſcover the Secrets of Men, Heb. iv. 12. *The Word of God is quick and powerful, and ſharper than any two-edged Sword, piercing even to the dividing aſunder of Soul and Spirit, of the Joints and Marrow; and is a Diſcerner of the Thoughts and Intents of the Heart. Secondly*, In their converting Efficacy, changing and renewing the Soul, Pſal. xix. 7. *The Law of the Lord is perfect, converting the Soul. Thirdly*, In their chearing and reſtoring Efficacy, when the Soul is caſt down under any inward or outward Trouble, Pſal. xix. 8. *The Statutes of the Lord are right, rejoycing the Heart.* No humane Power can do ſuch Things as theſe, John xvii. 17. *Sanctify them through thy Truth, thy Word is Truth.*

Q. 5. How do Miracles confirm it?

A. Becauſe all proper Miracles are wrought only by the Hand of God, John iii. 2. *And no Man can do theſe Miracles that thou doeſt, except God be with him*; and ſo are his Seal to whatever he affixes them, and it conſiſts not with his Truth and Holineſs to ſet it to a Forgery.

Q. 6. What was the End of writing the Word?

A. That the Church to the End of the World might have a ſure,

a ſure, known, ſtanding Rule to try and judge all Things by, and not to be left to the Uncertainty of Traditions, John v. 39. *Search the Scriptures, for in them ye think ye have eternal Life, and they are they which teſtify of me.*

Q. 7. Doth not the Authority of the Scriptures depend on the Church, Fathers, and Councils?

A. No, the Scriptures are not built on the Authority of the Church, but the Church on them, Epheſ. ii. 19, 20. *And are built on the Foundations of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief Corner Stone.* And for Councils and Fathers, the Scriptures are not to be tried by them; but they by the Scriptures, Iſa. viii. 20. *To the Law, and to the Teſtimony; if they ſpeak not according to this Word, it is becauſe there is no Light in them.*

Q. 8. What may be fairly inferred from this Propoſition, That the Scriptures are the Word of God?

A. Three Things may be thence inferred; *Firſt*, the Perfection of the Scriptures, which being the only Rule given by God, muſt therefore be perfect; *Secondly*, That it is the Right of common People to read them, John v. 39. *Search the Scriptures*, Acts xvii. 11. *Theſe were more noble than thoſe of* Theſſalonica, *in that they received the Word with all Readineſs of Mind, and ſearch the Scriptures daily, whether thoſe Things were ſo*; *Thirdly*, That we owe no Obedience to the Injunctions of Men, further than they are ſufficiently warranted by the written Word, Mat. xv. 9. *But in vain do they worſhip me, teaching for Doctrines the Commandments of Men.*

Of Faith and Obedience.

Queſt. 3. WHAT do the Scriptures principally teach?

A. The Scriptures principally teach what Man is to believe concerning God, and what Duty God requires of Man.

Q. 1. Why is Faith conjoined with Obedience, and put before it?

A. Becauſe Faith is the Principle from whence all Obedience flows, and no Man can perform any Duty aright in the Eſtate of Unbelief, Heb. xi. 6. *But without Faith it is*

impoſſible to pleaſe him; for he that cometh to God, muſt believe that he is.

Q. 2. Can there be no ſaving Faith where the Scriptures are not known and preached?

A. No, not ordinarly; for the Apoſtle ſaith, Rom. x. 14. *How then ſhall they call on him, in whom they have not believed? and how ſhall they believe in him, of whom they have not heard? and how ſhall they hear without a Preacher? and how ſhall they preach except they be ſent?* And v. 17. *So then, Faith cometh by Hearing, and Hearing by the Word of God.*

Q. 3. Are not we bound to believe what learned Men teach us, as Points of Faith, though the Things they teach be not contained in the Word of God?

A. No, if the Things they teach be not contained expreſly, or by neceſſary Conſequence in the Word of God, we are not obliged to believe them as Points of Faith, Iſa. viii. 20. *To the Law, and to the Teſtimony, if they ſpeak not according to this Word, it is becauſe there is no Light in them,* Gal. i. 8. *Though we, or an Angel from Heaven preach any other Goſpel unto you, than that which we have preached unto you, let him be accurſed.* And Chriſt hath charged us, Mat. xxiii. 10. *To call no Man Maſter, for one is your Maſter, even Chriſt.*

Q. 4. Are there ſome Things in Scripture more excellent than others; becauſe it is ſaid the Scriptures principally teach Matters of Faith and Duty?

A. Every Part of Scripture is alike pure, Prov. xxx. 5. *Every Word of God is pure,* and of equal Authority, but not of equal Weight; as ſeveral Pieces of Gold are alike pure, and of the ſame Stamp, but not of equal Value.

Q. 5. What may be inferred hence for Uſe?

A. *Firſt,* Hence it is our Duty to examine what we hear, by the Word; and not receive any Doctrine, becauſe Men confidently affirm it, but becauſe the Scriptures require it, Acts xvii. 11. *Theſe were more noble than thoſe of* Theſſalonica, *in that they received the Word with all Readineſs of Mind, and ſearched the Scriptures daily, whether thoſe Things were ſo. Secondly,* That Chriſtian Religion is not notional, but practical; and that impractical Faith ſaves no Man, Jam. ii. 20. *Faith without Works is dead.*

Queſt.

God is a Spirit.

Quest. 4. WHAT is God?

A. God is a Spirit, infinite, eternal, and unchangeable in his Being, Wisdom, Power, Holiness, Justice, Goodness, and Truth.

Q. 1. Can the Nature of God be defined, so as Men may express properly and strictly what God is?

A. No: Job xi. 7. *Canst thou by searching find out God? canst thou find out the Almighty unto Perfection?*

We do then conceive most rightly of God, when we acknowledge him to be unconceivable; and therefore one being asked the Question, what God is? answered rightly; If I fully knew that, I should be a God myself; for God only knows his own Essence.

Q. 2. How many Ways are there by which Men may know and describe the Nature of God, though still with imperfect Knowledge?

A. There are two Ways of knowing God in this Life; *First*, by Way of Affirmation; affirming that of God by Way of Eminence, which is excellent in the Creature; as when we affirm him to be wise, good, merciful, *&c. Secondly*, by Way of Negation, when we remove from God in our Conceptions all that is imperfect in the Creature: So we say God is immense, infinite, immutable; and in this Sense we also call him a Spirit, *i. e.* he is not a gross corporeal Substance.

Q. 3. How many Sorts of Spirits are there? And of which Sort is God?

A. There be two Sorts of Spirits, created and finite; as Angels, and the Souls of Men are. *Secondly*, uncreated, and infinite; and such a Spirit God only is, infinitely above all other Spirits.

Q. 4. If God be a Spirit, in what Sense are we to understand all those Scriptures, which speak of the Eyes of the Lord, the Ears and Hand of God?

A. We are to understand them as Expressions of God, in Condescention to the Weakness of our Understandings; even as the Glory of Heaven is expressed to us in Scripture by a City,

City, and the Royal Feaſt. Theſe Shadows are uſeful to us whilſt we are in the Body; but we ſhall know him in Heaven after a more perfect Manner.

Q. 5. What may be inferred from the Spiritual Nature of God?

A. Hence learn, that it is both ſinful and dangerous to frame an Image or Picture of God: Who can make an Image of his Soul? which yet is not ſo perfect a Spirit as God is? And as it is ſinful to attempt it, ſo it is impoſſible to do it; Deut. iv. 15, 16. *Take ye therefore good heed unto yourſelves; for ye ſaw no Manner of Similitude on the Day that the Lord ſpoke to you in* Horeb *out of the midſt of the Fire; leſt ye corrupt yourſelves, and make you a graven Image, the Similitude of any Figure,* &c.

Q. 6. What elſe may be inferred from thence?

A. That our Souls are the moſt noble and excellent Part of us, which moſt reſembles God, and therefore our chief Regard and Care ſhould be for them, whatever becomes of the vile Body, Mat. xvi. 26. *For what is a Man profited if he gain the whole World, and loſe his own Soul? Or what ſhall a Man give in Exchange for his Soul?*

Q. 7. What further Truth may be inferred hence?

A. That Men ſhould beware of ſpiritual Sins, as well as of groſs and outward Sins; for there is a Filthineſs of the Spirit, as well as of the Fleſh, 2 Cor. vii. 1. *Let us cleanſe ourſelves from all Filthineſs of Fleſh and Spirit*; and as God ſees them, ſo he greatly abhors them, as Sins that defile the nobleſt Part of Man, on which he ſtamped his own Image.

Q. 8. What alſo may be inferred from hence?

A. Hence we learn, that ſpiritual Worſhip is moſt agreeable to his Nature and Will; and the more ſpiritual it is, the more acceptable it will be to him, John iv. 24. *God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit and in Truth.* Externals in worſhip are of little Regard with God; as places, Habits, Geſtures, &c.

Apply this,

Firſt, To ſuperſtitious Men, Iſa. lxvi. 1, 2, 3.

Secondly, To Children that ſay a Prayer, but mind not to whom, nor what they ſay.

Of

Of God's Infinity.

Queſt. 1. WHAT is the Senſe and Meaning of this Word [Infinity?]

A. It ſignifies that which hath no bounds or Limits, within which it is contained, as all created Things are.

Q. 2. In how many Reſpects is God infinite?

A. God is infinite or boundleſs in three Reſpects.

Firſt, In Reſpect of the Perfection of his Nature; his Wiſdom, Power, and Holineſs, exceed all Meaſures and Limits; as 1 Sam. ii. 2. *There is none holy as the Lord*, &c. *Secondly*, In Reſpect of Time and Place; no Time can meaſure him, Iſa. lvii. 15. *Thus ſaith the high and lofty One, that inhabiteth Eternity*, 1 Kings, viii. 27. *Behold the Heaven of Heavens cannot contain thee, how much leſs this Houſe which I have built?* The Heaven of Heavens contains all created Beings; but not the Creator. *Thirdly*, In Reſpect of his Incomprehenſibleneſs, by the Underſtanding of all Creatures, Job xi. 7. *Canſt thou by ſearching find out God? canſt thou find out the Almighty to Perfection?*

Q. 3. If God be thus infinite, and no Underſtanding can comprehend him, how then is it ſaid in 1 John iii. 2. *We ſhall ſee him as he is?*

A. The Meaning is not, that glorified Saints ſhall comprehend God in their Underſtandings; but that they ſhall have a true apprehenſive Knowledge, though not a comprehenſive Knowledge of God: And that we ſhall ſee him immediately, and not as we do now thorough a Glaſs darkly.

Q. 4. What is the firſt Leſſon to be learnt from God's Infinity?

A. That therefore Men ſhould tremble to ſin even in Secret, Pſal. cxxxix. 11. *If I ſay, ſurely the Darkneſs ſhall cover me, even the Night ſhall be Light about me.*

Q. 5. What is the ſecond Inſtruction from hence?

A. The ſecond Inſtruction is, That there is an infinite Evil in Sin, objectively conſidered, as it is committed againſt an infinite God; and therefore it deſerves eternal Puniſhment; and no Satisfaction can poſſiblybe made for it, but by the Blood of Chriſt, 1 Pet. i. 18. *Foraſmuch as ye know that ye were*

ye were not redeemed with corruptible Things, as Silver & Gold——but with the precious Blood of Christ.

Q. 6. What is the third Instruction from God's Infinity

A. The third Instruction is, That those who are reconciled to God in Christ, need not fear his Ability to perform any Mercy for them; for he is able to *do exceeding abundantly above all that we can ask or think*, Eph. iii. 2. And those that are not reconciled, are in a very miserable Condition, having infinite Power set on work to punish them, 2 Thes. i. 9. *Who shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power.*

Q. 7. What is the fourth Instruction from God's Infinity?

A. That no Place can bar the Access of gracious Souls to God. They are as near him in a Dungeon, as when at Liberty; and that he knows their Thoughts, when their Tongues cannot utter them.

[*Eternal.*]

Quest. 1. WHAT is it to be eternal as God is?

A. The Eternity of God is, to be without Beginning and without End. Psal. xc. 2. *From everlasting to everlasting thou art God.*

Q. 2. How doth God's Eternity differ from the Eternity of Angels, and humane Souls?

A. It differs in two Respects; *First*, In this, That tho' Angels, and the Souls of Men shall have no End; yet they had a Beginning, which God had not; *Secondly*, Our Eternity is by Gift from God, or by his Appointment; but his Eternity is necessary, and from his own Nature.

Q. 3. In what Sense is the Covenant called an everlasting Covenant?

A. The Covenant is called an everlasting Covenant, 2 Sam. xxiii. 5. because the Mercies of it, coveyed to Believers, as Pardon, Peace, and Salvation, are Mercies that shall have no End.

Q. 4. In what Sense is the Gospel everlasting?

A. The Gospel is called the everlasting Gospel, Rev. xiv. 6. because

6. becauſe the Effects thereof upon the Souls it ſanctifies, will abide in them for ever.

Q. 5. In what Senſe is the Redemption of Chriſt called the eternal Redemption?

A. The Redemption of Chriſt is called eternal Redemption in Heb. ix. 12. becauſe thoſe whom he redeems by his Blood, ſhall never more come into Condemnation, John v. 24. *He that heareth my Word, and believeth on him that ſent me, hath everlaſting Life, and ſhall not come into Condemnation, but is paſſed from Death to Life.*

Q. 6. Why is the laſt Judgment of the World by Chriſt, called eternal Judgment?

A. The laſt Judgment is called eternal Judgment, not becauſe God judged men from Eternity, or becauſe the Day of Judgment ſhall laſt to Eternity; but becauſe the Conſequences of it will be everlaſting Joy or Miſery to the Souls of Men; therefore it is called *eternal Judgment*, Heb. vi. 2.

Q. 7. What may wicked Men learn from the Eternity of God?

A. Hence wicked Men may ſee their own Miſery in the Perfection of it; that they will have an eternal Enemy to avenge himſelf upon them for ever, in the World to come, 2 Theſſ. i. 9. *Who ſhall be puniſhed with everlaſting Deſtruction, from the Preſence of the Lord.*

Q. 8. What may good Men learn from it?

A. That their Joy and Happineſs will be perfect and endleſs, who have the eternal God for their Portion, Pſalm xvi. 11. *In thy Preſence is Fulneſs of Joy, at thy right Hand there are Pleaſures for evermore.*

Q. 9. What may all Men, good and bad, learn from it?

A. All Men may learn three Things from the Eternity of God. *Firſt*, That their Life is a Thing of Nought, compared with God, Pſal. xxxix. 5. *Mine Age is nothing before thee. Secondly*, That Sins, or Duties, long ſince committed, or performed, are all preſent before God. *Thirdly*, That God can never want Opportunity to do his Work, and carry on his Deſigns in the World. All Time is in the Hand of the eternal God, Rev. xii. 12. *The Devil is come down unto you, having great Wrath, becauſe he knoweth that he hath but a ſhort Time.*

Queſt. 1.

[illegible]

Q. 3. WHAT Scripture plainly affert this Attribute?

A. Exod. iii. 14. And God said unto Moſes, I AM, that I AM. Deut. v. 26. For who is the living God, and ſpeak out of the midſt of the fire, as we have, and live? Mal. iii. 6. For I am the Lord, I change not.

Q. 4. Whence doth God's Immutability flow?

A. The Immutability of God flows from the Perfection of his Nature, to which nothing can be added, and from which nothing can be taken away. If any Thing could be added to make him better than he is; or if any Thing could be taken away, to make him leſs good than he is, then he were not the chiefeſt Good, and conſequently not God.

Q. 5. By what other Argument prove you his Immutability?

A. I prove it from the Eternity of God. If God be eternal, he muſt be immutable; for if he change by Addition of ſomething to him he had not before, then there is ſomething in God which he had not from Eternity: And if he change by Diminution, then there was ſomething in God *from Eternity*, which now is not; but from *everlaſting to everlaſting*, he is the ſame God, and therefore changeth not.

Q. 6. But it is ſaid, God repents, and Repentance is a Change; *how* then is he unchangeable, and yet repents?

A. In theſe Phraſes God ſpeaks to us, as we muſt ſpeak of, and to him; not properly, but after the Manner of *Men*; and it only notes a Change in his outward Providence, *not* in his Nature.

Q. 7. But how could God become Man, and yet no Change made on him?

A. There is a twofold Change, one active, made by God, that we allow. He made a Change upon our Nature by uniting it to Chriſt; but a paſſive Change made upon God, we deny. The Nature of Man was made more excellent; but the divine Nature was ſtill the ſame.

Q. 6

Q. 6. What is the firſt Inſtruction from God's Immutability?

A. That thoſe that are moſt unchangeable in Holineſs, are moſt like God. *Let him that is holy be holy ſtill.*

Q. 7. What is the ſecond Inſtruction from hence?

A. That the Happineſs of God's People is firm, and ſure, being built upon the Word of an unchangeable God, Mal. iii. 6. *For I am the Lord, I change not; therefore ye Sons of* Jacob *are not conſumed,* Heb. vi. 18.

Q. 8. What is the third Inſtruction from this Attribute?

A. That the Hopes of all wicked Men are vain, being built upon a Preſumption, that God will not deal with them as he hath threatned he will do.

Q. 9. What is the laſt Inſtruction from God's Immutability?

A. That Chriſtians may take as much Encouragement now from the Nature, Word, and Providence of God, as the Saints in any former Generation did, or might do; for he is the ſame now, as he was then.

Of God's Wiſdom.

Queſt. 1. HOW manifold is the Wiſdom of God?

A. There is a perſonal and eſſential Wiſdom of God; the perſonal Wiſdom is the Son of God, 1 Cor. i. 24. *Chriſt the Power of God, and the Wiſdom of God,* Col. ii. 3. *In whom are hid all the Treaſures of Wiſdom and knowledge.* The eſſential Wiſdom of God, is the Eſſence of God; of which this Queſtion ſpeaks.

Q. 2. What is the eſſential Wiſdom of God?

A. The eſſential Wiſdom of God, is his moſt exact and perfect Knowledge of himſelf, and all his Creatures, and his ordering, and diſpoſing them in the moſt convenient Manner, to the Glory of his own Name, Epheſ. i. 11. *According to the Purpoſe of him who worketh all Things after the Council of his own Will.*

Q. 3. What is the firſt Property of God's Wiſdom?

A. The firſt Property is, he is only wiſe, Rom. xvi. 27. *To God only wiſe be Glory.* And whatſoever wiſdom is in Angels, or Men, is all derived and borrowed from God;

but his from none. Iſa. xl. 14. *With whom took he counſel? and who inſtructed him, and taught him in the Path of Judgment, and taught him Knowledge, and ſhewed to him the Way of Underſtanding?*

Q. 4. What is the ſecond Property of God's Wiſdom?

A, The ſecond Property is, That he is incomprehenſible in his Wiſdom, Rom. xi. 33, 34. *Oh the Depth of the Riches, both of the Wiſdom and Knowledge of God,* &c.

Q. 5. What is the third Property of the Wiſdom of God?

A. The third Property is, That God is perfectly wiſe, which no Creatures, no not the very Angels in Heaven are, Job iv. 18. *And his Angels he chargeth with Folly.*

Q. 6. What is the moſt glorious and eminent Diſcovery of the Wiſdom of God?

A. The moſt glorious Diſplay of the Wiſdom of God was in the Work of our Redemption by Jeſus Chriſt, Col. ii. 3. *In whom are hid all the Treaſures of Wiſdom and Knowledge,* 1 Cor. i. 24. *Chriſt the Wiſdom of God.*

Q. 7. What is the firſt Inſtruction from God's Wiſdom?

A. The firſt Inſtruction is, That God is a fit Object of our Truſt, Dependence, and Reſignation, Iſa. xxx. 18. *And therefore will the Lord wait, that he may be gracious unto you; and therefore will he be exhalted, that he may have Mercy upon you; for the Lord is a God of Judgment; bleſſed are all they that wait for him.*

Q. 8. What is the ſecond Inſtruction from hence?

A. The ſecond Inſtruction is, That it is a dangerous Arrogancy in the Creature, either to preſcribe unto God, and direct his Maker, Job xxi. 22. *Shall any teach God Knowledge, ſeeing he judgeth thoſe that are high?* Or to quarrel with his Providences, as not ſo fit and convenient as they ſhould be, Job xl. 2. *Shall he that contendeth with the Almighty inſtruct him? He that reproveth God, let him anſwer it.*

Q. 9. What is the third Inſtruction from it?

A. That the People of God have much Reaſon to quiet, and encourage themſelves, when crafty and ſubtil Enemies ſurround them. For the *Fooliſhneſs of God is wiſer than Man,* 1 Cor. i. 25.

Q. 10. What is the fourth Inſtruction from God's Wiſdom?

A. The

A. The fourth Inſtruction is, That the true Way to Wiſdom, is to be ſenſible of our own Folly, 1 Cor. iii. 18. *If any Man among you ſeemeth to be wiſe in this World, let him become a Fool, that he may be wiſe.* And to apply ourſelves by Prayer to God the Fountain of it, Jam. i. 5. *If any Man lack Wiſdom, let him aſk it of God.*

Q. 11. What is the laſt Inſtruction from God's Wiſdom?

A. That the Study of Chriſt, and of the Scriptures, is to be preferred to all other Studies in the World, Col. ii. 3. *In whom are hid all the Treaſures of Wiſdom, and Knowledge.* And the Scriptures contain all that Wiſdom which is for our Salvation, 1 Cor. ii. 7. *But we ſpeak the Wiſdom of God in a Myſtery, even the hidden Wiſdom which God ordained before the World, unto our Glory.*

Of God's Power.

Queſt. 1. WHAT is the Power of God?

A. An eſſential Property of his Nature, whereby he can do all Things that he pleaſes to have done, Jer. xxxii. 17. *Ah Lord God, behold thou haſt made the Heavens, and the Earth by thy great Power, and ſtretched-out arm, and there is nothing too hard for thee.*

Q. 2. What Evidences have we before our Eyes of the Almighty Power of God?

A. It appears in the Creation of the World, Rom. i. 20. *For the inviſible Things of him from the Creation of the World are clearly ſeen, being underſtood by the Things that are made, even his eternal Power and Godhead.* And its Suſtentation, Heb. i. 3. *Who upholdeth all Things by the Word of his Power.*

Q. 3. Did God's Power ever act its utmoſt?

A. No, he can do more than ever he did, or ever will do. Mat. iii. 9. *God is able of theſe Stones to raiſe up Children unto* Abraham, Mat. xxvi. 53.

Q. 4. Are there not ſome Things which God cannot do?

A. Yes, there are, but they are ſuch Things as are inconſiſtent with his Truth and Holineſs, Tit. i. 2.—*which God that cannot lie,* 2 Tim. ii. 13. *He cannot deny himſelf.*

Q. 5. What is the firſt Thing inferred from God's Power?

[illegible]

[illegible]

Q. [illegible] What is the third Inference from this Attribute?

A. [illegible] Dan. iii. [illegible]

[illegible]

Q. 4. What is the fourth Inference?

A. That the Salvation of God's People is certain, whatever their Dangers are; being kept by this mighty Power, 1 Pet. i. 5. *Who are kept by the Power of God through Faith to Salvation.*

Q. 5. What is the last Inference hence?

A. That the State of the damned is unconceivably miserable. Their Punishment proceeding from the Glory of the Almighty. 2 Thess. i. 9. *Who shall be punished with everlasting Destruction, from the Presence of the Lord, and the Glory of his Power.*

Of God's Holiness.

Quest. 1. HOW manifold is the Holiness of God?

A. The Holiness of God is twofold; Communicable or incommunicable; of his communicable Holiness the Apostle speaks, Heb. xii. 10. *But he for our Profit, that we might be Partakers of his Holiness.* Of his incommunicable Holiness that Scripture speaks, 1 Sam. ii. 2. *There is none holy as the Lord.*

Q. 2. What is the essential and incommunicable Holiness of God?

A. It

A. It is the infinite Purity of his Nature, whereby he delights in his own Holineſs, and the Reſemblance of it in his Creatures, and hates all Impurity, Hab. i. 13. *Thou art of purer Eyes than to behold evil, and canſt not look on Iniquity.*

Q. 3. What is the firſt Property of God's Holineſs?

A. He is eſſentially holy. Holineſs is not a ſeparable Quality in God, as it is in Angels and Men: but his Being and his Holineſs are one Thing.

Q. 4. What is the ſecond Property of God's Holineſs;

A. God is eſſentially holy, the Author and Fountain of all communicated Holineſs, Lev. xx. 8. *I am the Lord which ſanctifieth you.*

Q. 5. What is the third Property?

A. That the Holineſs of God is the perfect Rule and Pattern of Holineſs to all Creatures, 1 Pet. i. 16. *Be ye holy, for I am holy.*

Q. 6. What is the firſt Inſtruction?

A. That the holieſt of Men have cauſe to be aſhamed and humbled when they come before God, *Iſa.* vi. 3, 5. *And one cried unto another, ſaying, Holy, holy, holy, is the Lord of Hoſt, the whole Earth is full of his Glory. Then ſaid I, Woe is me, for I am undone, becauſe I am a Man of unclean Lips,* &c.

Q. 7. What is the ſecond Inſtruction from God's Holineſs?

A. That there is no coming near to God without a Mediator; *for our God is a conſuming Fire.*

Q. 8. What is the third Inſtruction from God's Holineſs?

A. That Holineſs is indiſpenſibly neceſſary, to all thoſe which ſhall dwell with him in Heaven, Heb. xii. 14. *And Holineſs, without which no Man ſhall ſee the Lord.*

Q. 9. What is the fourth Inſtruction from hence?

A. That the Goſpel is of ineſtimable Value, as it is the Inſtrument of conveying the Holineſs of God to us, 2 Cor. iii. 18. *But we all with open Face beholding as in a Glaſs the Glory of the Lord, are changed into the ſame Image, from Glory to Glory, even as by the Spirit of the Lord,* Joh. xvii. 17. *Sanctify them through thy Truth, thy Word is Truth.*

Q. 10. What is the laſt Inſtruction from God's Holineſs?

A. That all the Deſpiſers and Scoffers of Holineſs, are Deſpiſers of God: For Holineſs is the very Nature of God; and in the Creature it is his repreſented Image.

Of God's Juſtice.

Queſt. 1. WHAT is the Juſtice of God?

A. The Juſtice of God is the perfect Rectitude and Equity of his Nature, whereby he is juſt in himſelf, and in all his Ways towards the Creatures, Deut. xxxii. 4. *He is the Rock, his Work is perfect; for all his Ways are Judgment; a God of Truth, and without Iniquity, juſt and right is he.*

Q. 2. What is the firſt Property of God's Juſtice?

A. That it infinitely excels all human Juſtice in the Perfection of it. No Creature can compare in Juſtice with God. Job ix. 2. *How ſhall Man be juſt with God.*

Q. 3. What is the ſecond Property of God's Juſtice?

A. That he is univerſally righteous in all his Adminiſtrations in the World, Pſal. cxlv, 17. *The Lord is righteous in all his Ways, and holy in all his Works.*

Q. 4. What was the greateſt Demonſtration of the Juſtice of God that ever was given to the World?

A. The greateſt Evidence that ever was given of the Juſtice of God, was in his exact and full Satisfaction for our Sins upon Chriſt, Rom. iii. 25, 26. *Whom God hath ſet forth, to be a Propitiation through Faith in his Blood, to declare his Righteouſneſs for the Remiſſion of Sins that are paſt, through the Forbearance of God. To declare, I ſay, at this Time, his Righteouſneſs, that he might be juſt, and the Juſtifier of him which believeth in Jeſus,* Rom. viii. 32. *He ſpared not his own Son, but delivered him up for us all.*

Q. 5. What is the ſecond Diſcovery of God's Juſtice?

A. The ſecond Diſcovery of the Juſtice of God is in the eternal Puniſhment of Sin in Hell, upon all that do not repent, and come to Chriſt by Faith in this World, Rom. ii. 5. *But after thy hardneſs and impenitent Heart, treaſureſt up unto thy ſelf Wrath againſt the Day of Wrath, and Revelation of the righteous Judgment of God.*

Q. 6.

Q. 6. What is the Third Evidence of God's Juſtice?

A. The Third Evidence of the Juſtice of God is, in making good all the Mercies he hath promiſed to Believers, exactly to a Tittle, 1 Joh. i. 19. *If we confeſs our Sins, he is faithful and juſt to forgive us our Sins, and to cleanſe us from all Unrighteouſneſs*, 2 Tim. iv. 8. *Henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord, the righteous judge, will give me at that Day.*

Q. 7. What is the Firſt Inference from God's Juſtice?

A. That Sinners have no Cauſe to complain of God's Judgments, though they be never ſo terrible, or durable, Rom. ii. 5. *But after thy Hardneſs, and impenitent Heart, treaſureſt up unto thyſelf Wrath againſt the Day of Wrath, and Revelation of the righteous Judgment of God.*

Q. 8. What is the Second Inference from God's Juſtice?

A. That without Doubt there is a Judgment to come in the next Life, otherwiſe God would not have the Glory of his Juſtice? Eccleſ. iii. 16, 17. *I ſaw under the Sun the Place of Judgment, that Wickedneſs was there; and the Place of Righteouſneſs, that Iniquity was there: I ſaid in mine Heart, God ſhall judge the righteous, and the wicked.*

Q. 9. What is the Third Inference from God's Juſtice?

A. That penitent and believing Sinners need not Doubt of the Forgiveneſs of their Sins, 1 John i. 9. *If we confeſs our Sins, he is faithful and juſt to forgive us our Sins, and to cleanſe us from all Unrighteouſneſs.*

Q. 10. What is the laſt Inference from it?

A. The Laſt Inference is, that Meekneſs and Patience under Afflictions, is our unqueſtionable Duty; and Murmuring againſt God, is a great Sin and Evil, Lam. iii. 39. *Wherefore doth a living Man complain, a Man for the Puniſhment of his Sins?*

Of God's Goodneſs.

Queſt. 1. WHAT is the Goodneſs of God?

A. It is an eſſential Property of his Nature, whereby he is abſolutely and perfectly good in himſelf, and the Fountain of all communicated Goodneſs to the Creature,

Creature, Pſalm cxix. 68. *Thou art good, and doſt good, teach me thy Statutes.*

Q. 2. How doth the Goodneſs of God differ from the Mercy of God?

A. It differs in its Objects; for Miſery is the Object of Mercy; but Goodneſs extends to the Creatures that are happy, as well as miſerable; as the Angels, Pſal. cxlv. 9. *The Lord is good to all, and his tender Mercies are over all his Works.*

Q. 3. What is the Firſt Property of God's Goodneſs?

A. That all his other Attributes flow out of it as their Fountain: The other Acts of God are but the Effluxes of his Goodneſs, Exod. xxxiii. 19. *And he ſaid, I will make all my Goodneſs paſs before thee, and I will proclaim the Name of the Lord before thee, and I will be gracious to whom I will be gracious, and will ſhew Mercy unto whom I will ſhew Mercy,* Exod. xxxiv. 6. *And the Lord paſſed by before him, and proclaimed the Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in Goodneſs and Truth.*

Q. 4. What is the Second Property of the divine Goodneſs?

A. That it is ſupream, and perfect in itſelf, ſo as the Goodneſs of no Creature is, or can be, Luke xviii. 19. *None is good ſave one, and that is God:* And conſequently above all additions from the Creature, Pſalm xvi. 2. *O my Soul, thou haſt ſaid unto the Lord ——— my Goodneſs extendeth not unto thee.*

Q. 5. What is the Third Property of God's Goodneſs?

A. That it is communicative with Pleaſure and Delight to the Creature: No Mother draws out her Breaſt to an hungry Child with more Pleaſure than God doth his Goodneſs to the Saints, Pſalm cxlv. 9. *The Lord is good to all, and his tender Mercies are over all his Works.*

Q. 6. In what Acts hath God firſt manifeſted his Goodneſs?

A. He hath manifeſted it in the Creation and Government of the World, Pſalm civ. 24. *O Lord, how manifold are thy Works? in Wiſdom haſt thou made them all.*

Q. 7. What was the principal Work in which God hath manifeſted his Goodneſs to Men?

A. The

A. The principal Manifeſtation of God's Goodneſs, was in the Work of Redemption by Chriſt, Rom. v. 8. *God commended his Love towards us, in that while we were yet Sinners, Chriſt died for us,* 1 John iv. 8, 9. *In this was manifeſted the Love of God towards us, becauſe that God ſent his only begotten Son into the World, that we might live through him.*

Q. 8. But are not the Judgments of God on the wicked, and his Afflictions on the Saints, Impeachments of his goodneſs?

A. No; it is the Property of goodneſs to hate and puniſh Evil in the Impenitent, Exod. xxxiv. 7. *Keeping Mercy for Thouſands forgiving Iniquity, and Tranſgreſſion, and Sin, and that will by no Means clear the Guilty,* &c. And the Afflictions of the Saints flow from his goodneſs, and end in their true and eternal good. Heb. xii. 6. *For whom the Lord loveth, he chaſteneth, and ſcourgeth every Son whom he receiveth,* Pſalm cxix. 71. *It is good for me that I have been afflicted, that I might learn thy Statutes.*

Q. 9. What may we infer from the goodneſs of God?

A. The firſt Thing is, that Sin hath made our Natures baſe, and diſingenuous, in that we take no Notice of his goodneſs, Iſa. i. 3. *The Ox knoweth his owner, and the Aſs his Maſter's Crib; but Iſrael doth not know, my People doth not conſider;* and anſwer not the Deſign of it, Rom. ii. 4. *Not knowing that the Goodneſs of God leadeth thee to Repentance.*

Q. 10. What is the ſecond Inference from the goodneſs of God?

A. That therefore God is the fitteſt Object of our Delight, and Love, and of our Truſt and Confidence. (1) Of our Delight and Love, Pſalm cxvi. 1. *I love the Lord, becauſe he hath heard my Voice, and my Supplication.* (2) Of our Truſt and Confidence, Pſalm xxxiv. 8. *O taſte and ſee that the Lord is good; bleſſed is the Man that truſteth in him.*

Q. 11. What is the Third Inference from God's goodneſs?

A. That Chriſtians ſhould imitate God in his goodneſs, in Charity to their Enemies, Matt. v. 44, 45. *But I ſay unto you, Love your Enemies, bleſs them that curſe you, do good to them that hate you, pray for them which deſpitefully uſe you, and perſecute*

perſecute you, that ye may be the Children of your Father which is in Heaven.

Q. 12. What is the Laſt Inference from God's goodneſs?

A. That Chriſtians have great Encouragement to go to God for Pardon in Caſe of Sin, Pſalm cxxx. 4. *But there is Forgiveneſs with thee, that thou mayſt be feared*; and for Refuge in Dangers, Nahum i. 7. *The Lord is good, a ſtrong Hold in the Day of Trouble; he knoweth them that truſt in him.*

Of God's Truth.

Queſt. 1. WHAT is the Truth of God?

A. It is an eſſential Property of his Nature, whereby he is perfectly faithful in himſelf, and in all that he hath ſpoken, Deut. xxxii. 4. *He is the Rock, his Work is perfect, for all his Ways are judgment; a God of Truth, and without Iniquity, juſt and right is he,* Pſal. cxix. 142. *Thy Righteouſneſs is an everlaſting Righteouſneſs, and thy Law is the Truth.*

Q. 2. What is the firſt Property of Divine Truth?

A. The firſt Property of it is, That it is eſſential and neceſſary to God; *He cannot lie,* Tit. i. 2.

Q. 3. What is the Second Property of it?

A. the Second Property is, that it is everlaſting, and abiding to all Generations, Pſalm c. 5. *For the Lord is good, his Mercy is everlaſting, and his Truth endureth to all Generations.* Iſa. xxv. 1. *O Lord, thou art my God, I will exalt thee — thy Counſels of old are Faithfulneſs and Truth.*

Q. 4. What is the Third Property of Divine Truth?

A. The third Property is, that he is univerſally true in all his Words and Works. 1. In all his Words, John xvii. 17. *Thy Word is Truth.* 2. In all his Works, Pſalm xxv. 10. *All the Paths of the Lord are Mercy and Truth, unto ſuch as keep his Covenant.*

Q. 5. What is the firſt Leſſon from God's Truth to be learnt?

A. That Truth and Sincerity of Heart is that which is moſt ſuitable, and pleaſing to God, Pſalm li. 6. *Behold, thou deſireſt Truth in the inward Parts.*

Q. 6. What is the ſecond Leſſon from God's Truth?

A. That

A. That whatever God hath foretold, ſhall aſſuredly come to paſs, and be fulfilled in his Time, Joſh. xxiii. 14. *Not one Thing hath failed of all the good Things which the Lord your God ſpoke concerning you; all are come to paſs unto you, and not one Thing hath failed thereof.*

Q. 7. What is the third Leſſon from the Truth of God?

A. That a Promiſe from God is full Security to the Faith of his People, and they may look upon it as good as a Mercy in Hand, Heb. x. 23. *For he is faithful that promiſed.*

Q. 8. What is the fourth Leſſon from God's Truth?

A. That whatever God hath threatned in his Word againſt Sinners, ſhall ſurely come upon them, except they repent, Zech. i. 6. *But my Word, and my Statutes, which I commanded my Servants, the Prophets, did they not take hold of your Fathers? and they returned, and ſaid, Like as the Lord of Hoſts thought to do unto us, according to our Ways, and according to our Doings, ſo hath he dealt with us,* Ezek. xii. 27, 28. *The Word which I have ſpoken, ſhall be done, ſaith the Lord God.*

Q. 9. What is the Fifth Leſſon from God's Truth?

A. That Falſhood in Words and Actions is contrary to God's Nature, and abhorred by him, John viii. 44. *Ye are of your Father the Devil, and the Luſt of your Father ye will do; he was a Murtherer from the Beginning, and abode not in the Truth, becauſe there is no Truth in him; when he ſpeaketh a Lie, he ſpeaketh of his own; for he is a Liar, and the Father of it.*

Q. 10. What is the Laſt Leſſon from God's Truth?

A. *The Day of Judgment* will rightly and juſtly ſtate every Man's Condition, Rom. ii. 2. *But we are ſure that the Judgment of God is according to Truth, againſt them which commit ſuch Things.*

Of One God.

Queſt. 5. ARE there more Gods than one?

A. There is but one only, the living and true God.

Q. 1. How doth it appear that there is but one God?

A. It

A. It is evident from Scripture there is but one God, Deut. vi. 4. *Hear, O Iſrael, the Lord our God is one Lord,* Jer. x. 10. *But the Lord is the true God, he is the living God, and an everlaſting King*; and as Scripture *reveals* no more, ſo Reaſon will *allow* no more.

Q. 2. Why will Reaſon allow no more but one God?

A. Becauſe God is the Firſt Being, Revel. i. 11. *Saying, I am Alpha and Omega, the Firſt and the Laſt*; and there can be but one Firſt Being, and God is the moſt perfect, and excellent Being, Pſalm lxxi. 19. *Thy Righteouſneſs alſo, O God, is very high, who hath done great Things: O God, who is like unto thee?* And there can be but one moſt perfect and excellent Being.

Q. 3. But doth not the Scripture ſay in 1 Cor. viii. 5. *That there are Gods many, and Lords many?*

A. Yes, there are many in *Title*, and many in *Opinion*; but one only in *Truth*, Jer. x. 10. *But the Lord is the true God, he is the living God, and an everlaſting King.*

Q. 4. Why is he called the true God?

A. To diſtinguiſh him from the Idols and falſe Gods of the Heathens, 1 Theſ. i. 9. *How ye turned to God from Idols, to ſerve the living and true God,* Acts xiv. 15. *We preach unto you, that ye ſhould turn from theſe Vanities unto the living God, which made Heaven and Earth, and the Sea, and all Things that are therein.*

Q. 5. Why is he called the living God?

A. Becauſe all Life, natural, ſpiritual, and eternal, is in him, and from him only. *Firſt*, Natural Life, Acts xvii. 28. *For in him we live, and move, and have our being. Secondly*, Spiritual Life, Eph. ii. 1. *You hath he quickened, who were dead in Treſpaſſes and Sins. Thirdly*, Eternal Life in Glory, Col. iii. 4. *When Chriſt who is our Life ſhall appear, then ſhall ye alſo appear with him in Glory.*

Q. 6. What is the firſt Inſtruction from hence?

A. If but One God, then all his Children ſhould be of one Heart, having one and the ſame Father, Eph. iv. 5, 6. *One Lord, one Faith, one Baptiſm, one God and Father of all, who is above all, and through all, and in you all.*

Q. 7. What is the ſecond Inference from hence?

A. That

A. That it is Idolatry to perform Worſhip to any other but God only, Pſalm lxxxvi. 9, 10. *All Nations whom thou haſt made, ſhall come and worſhip before thee, O Lord, and ſhall glorify thy Name, for thou art great, and doeſt wondrous Things, thou art God alone.*

Q. 8. What is the Third Inference from it?

A That our ſupream Love is due to God only, and it's very ſinful to place it on any other, Deut. vi. 4, 5. *Hear, O Iſrael, the Lord our God is one Lord; and thou ſhalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Might.*

Q. 9. What is the Fourth Inference from God's Unity?

A. That God only muſt have the Reliance and Dependence of our Souls, Jer. xvii. 5, 7. *Thus ſaith the Lord, curſed be the Man that truſteth in Man, that maketh Fleſh his Arm, and whoſe Heart departeth from the Lord. Bleſſed is the Man that truſteth in the Lord, and whoſe Hope the Lord is.*

Q. 10. What is the laſt Inference from it?

A. That we have great Cauſe to be thankful for the Goſpel, which diſcovers the only true God to us, and that we are not as the Heathens, worſhipping many and falſe Gods. 1 Cor. viii. 5, 6. *For though there be that are called Gods, whether in Heaven, or in Earth, as there be Gods many, and Lords many; but to us there is but one God, the Father of whom are all Things, and we in him; and one Lord Jeſus Chriſt, by whom are all Things, and we by him.*

Of three Perſons in the Godhead.

Queſt. 6. HOW many Perſons are there in the Godhead?

A. There are three Perſons in the Godhead, the Father, the Son, and the Holy Ghoſt, and theſe three are one God, the ſame in Subſtance, equal in Power and Glory.

Q. 1. What mean you by the Word Godhead?

A. It is the Nature, Eſſence, or Being of God, as the Apoſtle ſpeaks, Acts xvii. 29. *Foraſmuch then as we are the Offspring of God, we ought not to think that the Godhead is like unto Gold, or Silver, or Stone, graven by Art, and Man's Device.*

Q. 2. What is a Perſon in the Godhead?

A. It is the Godhead diſtinguiſhed by perſonal Properties; each Perſon having his diſtinct perſonal Properties, Heb. i. 3. *Who being the Brightneſs of his glory, and the expreſs Image of his Perſon, upholding all Things by the Word of his Power.*

Q. 3. How doth it appear there are three Perſons, and no more?

A. *Firſt*, From Chriſt's Baptiſm, Matt. iii. 16, 17. *And Jeſus when he was baptized, went up ſtraitway out of the Water, and lo, the Heavens were opened unto him, and he ſaw the Spirit of God deſcending like a Dove, and lighting upon him, and lo a Voice from Heaven ſaying, This is my beloved Son, in whom I am well pleaſed.*

Q. 4. How elſe, in the ſecond Place, doth it appear?

A. From the Inſtitution of our Baptiſm, Matt. xxviii. 19. *Go ye therefore, teach all Nations, baptizing them in the Name of the Father, of the Son, and of the Holy Ghoſt.*

Q. 5. What is the third Proof from Scripture?

A. From the Apoſtolical Benediction, 2 Cor. xiii. 14. *The Grace of our Lord Jeſus Chriſt, and the Love of God, and the Communion of the Holy Ghoſt, be with you all,* Amen. Where three diſtinct Bleſſings are wiſht, from the three diſtinct Perſons in the Godhead; *Grace* from Chriſt, *Love* from the Father, and *Communion* with the Spirit.

Q. 7. What farther Evidence is there of it in the Scripture?

A. From plain, poſitive Aſſertions of the Scripture, aſſerting, *Firſt*, A Trinity of Perſons. *Secondly*, An Unity of Eſſence, 1 Joh. v. 7. *For there are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe Three are One.*

Q. 7. What is the firſt Inſtruction from the Trinity?

A. That the Doctrine of the Goſpel concerning Chriſt, is fully confirmed and ratified by three Witneſſes from Heaven, who are above all Exceptions, 1 Joh. v. 7. *For there are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghoſt.*

Q. 8. What is the ſecond Inſtruction from the Trinity?

A. Hence we learn the true Order and Manner of worſhipping God in the Son, Joh. xvi. 23. *Whatſoever ye ſhall*

aſk

ask the Father in my Name, he will give it you. And by the Spirit, *Eph.* vi. 18. *Praying always, with all Prayer and Supplication in the Spirit.*

Q. 9. What is the third Inſtruction from the Trinity?

A. That the Covenant of Grace conveys a rich Portion to Believers, in making over all three Perſons to them, Jer. xxxi. 33. *But this ſhall be the Covenant that I will make with the Houſe of* Iſrael *after thoſe Days, ſaith the Lord, I will put my Law in their inward Parts, and write it in their Hearts, and I will be their God, and they ſhall be my People.*

Q. 10. What is the fourth Inſtruction from the Trinity?

A That as it is the Duty of all the Saints to give diſtinct Glory to the three Perſons in the Godhead; ſo it will be a ſpecial Part of their Bleſſedneſs in Heaven, to contemplate the diſtinct Benefits received from them all, Rev. i. 5. *And from Jeſus Chriſt, who is the faithful Witneſs, and the firſt begotten of the Dead, and the Prince of the Kings of the Earth; unto him that loved us, and waſhed us from our Sins in his own Blood.*

Of God's Decrees.

Queſt. 7. WHAT are the Decrees of God?

A. The Decrees of God are his eternal Purpoſe, according to the Counſel of his Will, whereby for his own Glory he hath fore-ordained whatſoever comes to paſs.

Q. 1. What Things are decreed of God?

A. All Things whatſoever come to paſs, even the ſmalleſt, Eph. i. 11. *In whom alſo we have obtained an Inheritance, being predeſtinated according to the Purpoſe of him who worketh all Things after the Counſel of his own Will.*

Q. What is the End of God's Decrees?

A. The Glory of his own Name, Eph. i. 11, 12. *Who worketh all Things according to the Counſel of his own Will, that we ſhould be to the Praiſe of his Glory who firſt truſted in Chriſt.*

Q. 3. But there are ſome evil Things done in the World, do they fall under God's Decree?

A. Though God doth neither approve them, nor neceſſitate Men to commit them, yet he doth permit and ſuffer them to be done, and will turn them to his own Glory,

Acts iv. 27, 28. *For of a Truth, againſt thy holy Child Jeſus, whom thou haſt anointed, both Herod, and Pontius Pilate, with the Gentiles, and the People of Iſrael are gathered together, for to do whatſoever thy Hand, and thy Counſel determined before to be done.*

Q. 4. Who are the Objects of God's ſpecial Decrees?

A. Angels and Men are the Objects of God's ſpecial Decrees, 1 Tim. v. 21. *I charge thee before God, and the Lord Jeſus Chriſt, and the elect Angels, that thou obſerve theſe Things,* &c. Rom. viii. 33. *Who ſhall lay any Thing to the Charge of God's Elect?*

Q. 5. What is the Firſt Property of God's Decrees?

A. That they are moſt wiſe Acts of God laid in the Depth of Wiſdom and Counſel, Rom. xi. 33. *O the Depth of the Riches both of the Wiſdom and Knowledge of God! how unſearchable are his Judgments, and his Ways paſt finding out!*

Q. 6. What is the Second Property of God's Decrees?

A. The Decrees of God are moſt free, all flowing from the meer Pleaſure of his Will, Rom. ix. 18. *Therefore hath he Mercy on whom he will have Mercy, and whom he will he hardeneth.*

Q. 7. What is the Third Property of God's Decrees?

A. They are moſt firm and ſtable, 2 Tim. ii. 19. *Nevertheleſs the Foundation of God ſtandeth ſure, having this Seal, the Lord knoweth them that are his,* Zech. vi. 1.

Q. 8. What is the Fourth Property of God's Decrees?

A. They are eternal, and before all Time, Acts xv. 18. *Known unto God are all his Works, from the Beginning of the World.*

Q. 9. What is the Fifth Property of God's Decrees?

A. They are moſt pure, and altogether unſpotted of Sin, 1 John i. 5. *This is the Meſſage which we have heard of him, and declare unto you, That God is Light, and in him is no Darkneſs at all.*

Q. 10. What is the firſt Inſtruction from God's Decrees?

A. That we ought to aſcribe nothing to Chance, but to the Appointment or Providence of God, Prov. xvi. 33. *The Lot is caſt into the Lap, but the whole diſpoſing thereof is of the Lord.*

Q. 11. What is the Second Inſtruction from God's Decrees?

A. That

A. That God's Hand is to be acknowledged in the greateſt Afflictions that befall us, 2 Sam. xvi. 11. *And David ſaid to Abiſhai, and to all his Servants, Behold, my Son which came forth of my Bowels ſeeketh my Life, how much more now may this Benjamite do it? let him alone, and let him curſe, for the Lord hath bidden him.*

Q. 12. What is the laſt Inſtruction from God's Decrees?

A. That we ought to be thankful to God for all the Good, and patient under all the Evils that befal us, Job ii. 10. *Shall we receive good at the Hand of God, and ſhall we not receive evil?*

Q. 8. How doth God execute his Decrees?

A. God executeth his Decrees in the Works of Creation and Providence.

Of the Creation.

Queſt. 9. WHAT are the Works of Creation?

A. The Work of Creation is, God's making all Things of nothing, by the Word of his Power, in the Space of Six Days, and all very good.

Q. 1. What is it to create?

A. To create, is to give a Being to that which had no Being; or to bring ſomething out of nothing, Heb. xi. 3. *Through Faith we underſtand that the Worlds were framed by the Word of God, ſo that Things which are ſeen, were not made of Things that do appear.*

Q. 2. How did God create the World?

A. By his infinite Power, executed in his Word of Command, Pſalm xxxiii. 6. 9. *By the Word of the Lord were the Heavens made, and all the Hoſt of them by the Breath of his Mouth; for he ſpake, and it was done; he commanded, and it ſtood faſt.*

Q. 3. What Attributes of God ſhine forth in the Creation?

A. The Wiſdom of God ſhines forth glorioufly, not only in their Formation, but Dependence one upon another, Pſalm civ. 24. *O Lord, how manifold are thy Works! in Wiſdom haſt thou made them all; the Earth is full of thy Riches.*

Q. 4. What may we learn from the Creation?

A. That God perfectly knows all that is in the Creature, be it never ſo ſecret, Pſalm xciv. 8, 9. *Underſtand, O ye bruiſh among the People; and ye Fools, when will ye be wiſe? He that planted the Ear, ſhall he not hear? he that formed the Eye, ſhall he not ſee?*

Q. 5. What's the Second Inſtruction from the Creation?

A. That God is the rightful Owner of us all, and may do what he will with us, Rom. ix. 20. *Nay, but O Man, who art thou that replieſt againſt God! Shall the Thing formed ſay to him that formed it, why haſt thou made me thus? Hath not the Potter Power over the Clay, of the ſame Lump to make one Veſſel to Honour, and another to Diſhonour?*

Q. 6. What is the Third Inſtruction from the Creation?

A. That God only is the proper Object of Worſhip, Jer. x. 11. *Thus ſhall he ſay unto them, The Gods that have not made the Heavens and the Earth, even they ſhall periſh from the Earth, and from under theſe Heavens.*

Q. 7. What is the Fourth Inſtruction from hence?

A. That Chriſtians ſhould not fear the Power of Creatures, ſince they derive their Being and Power from God, Iſa. liv. 16, 17. *Behold I have created the Smith that bloweth the Coals in the Fire, that bringeth forth an Inſtrument for his Work; and I have created the Waſter to deſtroy, no Weapon that is formed againſt thee ſhall proſper.*

Q. 8. What is the Fifth Inſtruction hence?

A. That Atheiſm is a Sin againſt natural Light and Reaſon, Rom. i. 20. *For the inviſible Things of him from the Creation of the World are clearly ſeen, being underſtood by the Things that are made, even his eternal Power and Godhead; ſo that they are without Excuſe.*

Q. 9. What is the Sixth Inſtruction hence?

A. That God's Glory is the End of all Being, Col. i. 16. *For by him were all Things created, that are in Heaven, and that are in Earth, viſible and inviſible, whether they be Thrones or Dominions, or Principalities, or Powers, all Things were created by him and for him.*

Q. 10. What is the Seventh Inſtruction hence?

A. That there is an unnatural Rebellion in Sin, ſmiting at him that made and preſerves our Being, Iſa. i. 2. *I have nouriſhed*

nouriſhed and brought up Children, and they have rebelled againſt me.

Q. 11. What is the Eighth Inſtruction from hence?

A. That God can in a Moment revive and ſave the Church, when at the loweſt Ebb, Iſa. lxv. 18. *Behold, I create Jeruſalem a Rejoicing, and her People a Joy.*

Q. 12. What is the laſt Inſtruction from hence?

A. That it is eaſy with God to revive a dejected Soul. Iſa. lvii. 19. *I create the Fruit of the Lips; Peace Peace to him that is far off, and to him that is near, ſaith the Lord, I will heal him.*

Of Man's Creation.

Queſt. 10. HOW did God create Man?

God created Man Male and Female, after his own Image, in Knowledge, Righteouſneſs, and Holineſs, with Dominion over the Creatures.

Q. 1. How did God create Man?

A. God created Man in his own Image, Gen. i. 27. *So God created Man in his own Image, in the Image of God created he him, Male and Female created he them.*

Q. 2. What is meant by the Image of God?

A. Not a Reſemblance of God in any bodily Shape or Figure, but in Holineſs, Eph. iv. 24. *And that ye put on that new Man, which after God is created in Righteouſneſs and true Holineſs.*

Q. 3. In what Graces did Man reſemble God?

A. In ſuch a Knowledge of God himſelf, and the Creatures, which made him happy, Col. iii. 10. *And have put on the new Man, which is renewed in Knowledge, after the Image of him that created him.*

Q. 4. In what other Graces did this Image conſiſt?

A. In Righteouſneſs as well as Holineſs, Eph. iv. 24. *And that ye put on that new Man, which after God is created in Righteouſneſs and true Holineſs.*

Q. 5. What is the Firſt Inference from hence?

A. The deplorable Miſery of the Fall, Rom. v. 12. *Wherefore as by one Man Sin entered into the World, and Death by Sin, and ſo Death paſſed upon all Men, for that all have ſinned.*

Q. 6.

Q. 6. What is the Second Inſtruction hence?

A. The Beauty of Holineſs, which is the Image of God, and the Excellency of Man, Pſalm xvi. 3. *But to the Saints that are in the Earth, and to the excellent, in whom is all my Delight.*

Q. 7. What is the Third Inſtruction from hence?

A. We have infinite Cauſe to bleſs God for Chriſt, who repairs this loſt Image in his People, Eph. iv. 23. *And be renewed in the Spirit of your Mind.*

Q. 8. What is the Fourth Inſtruction from hence?

A. That the Deſpiſers of Holineſs are the Deſpiſers of God; for Holineſs is God's Image.

Q. 9. What is the Fifth Inſtruction from hence?

A. The Excellency of Sanctification, which defaces the Image of Satan, and draws the Image of God upon the Soul of Man.

Of Divine Providence.

Queſt. 1. WHAT are God's Works of Providence?

A. God's Works of Providence, are his juſt, holy, wiſe, and powerful preſerving and governing all his Creatures, and all their Actions.

Q. 1. How doth it appear there is a divine Providence?

A. It appears by plain Scripture Teſtimonies, Heb. i. 3. *Upholding all Things by the Word of his Power*, Col. i. 17. *By him all Things conſiſt*, Luke xii. 6, 7. *Are not five Sparrows ſold for two Farthings, and not one of them is forgotten before God; but even the very Hairs of your Head are all numbered.*

Q. 2. How elſe is Providence evidenced?

A. By Scripture Emblems, as *Jacob*'s Ladder, Gen. xxviii. 12, 13. *And he dreamed, and behold a Ladder ſet upon the Earth, and the Top of it reached to Heaven; behold the Angels of God aſcended and deſcended on it:* And *Ezekiel*'s Wheels, Ezek. i. 20. *Whitherſoever the Spirit was to go, they went, thither was their Spirit to go, and the Wheels were lifted up over againſt them, for the Spirit of the living Creature was in the Wheels.*

Q. 3. What further Scripture Evidence is there?

A. The ſure Accompliſhment of Scripture Predictions,

s *Iſrael*'s Captivity, and Deliverance from *Egypt* and *Baby-*
n, Chriſt's Incarnation, the Riſe and Ruin of the Four
Monarchies, Dan. ii. 31. *Thou, O King, ſaweſt, and behold*
a great Image, whoſe Brightneſs was excellent, ſtood before
hee, and the Form thereof was terrible, Dan. vii. 3. *And four*
great Beaſts came up from the Sea, diverſe, one from the other.

Q. 4. What is its firſt Act about the Creatures.

A. It ſuſtains, preſerves, provides for them, Pſalm cxlv. 15, 16. *The Eyes of all wait upon thee, and thou giveſt them their Meat in due Seaſon; thou openeſt thine Hand, and ſatisfieſt the Deſire of every living Thing*, and defendeſt them from Danger, Pſalm xxxvi. 6. *Thy Righteouſneſs is like the great Mountains, thy Judgments are a great Deep, O Lord, thou preſerveſt Man and Beaſt.*

Q. 5. What is the Second Act of Providence about the Creatures?

A. It rules and governs the Creatures and their Actions, Pſalm lxvi. 7. *He ruleth by his Power for ever, his Eyes behold the Nations; let not the rebellious exalt themſelves.*

Q. 6. How manifold is divine Providence?

A. It is common and general over all, or ſpecial and peculiar to ſome Men, 1 Tim. iv. 10. *Who is the Saviour of all Men, eſpecially of thoſe that believe.*

Q. 7. How is Providence exerciſed about ſinful Actions?

A. In permitting them, Acts iv. 16. In reſtraining them. Pſalm lxxvi. 10. *Surely the Wrath of Man ſhall praiſe thee, and the Remainder of Wrath ſhalt thou reſtrain.* And overruling them to good, Gen. l. 20. *But as for you, ye thought evil againſt me, but God meant it unto good, to bring to paſs, as it is this Day, to ſave much People alive.*

Q. 8. What are the Properties of Providence?

A. It is (1) holy, Pſalm cxlv. 7. *The Lord is righteous in all his Ways, and holy in all his Works.* (2) Wiſe, Pſalm iv. 24. *O Lord, how manifold are thy Works! in Wiſdom haſt thou made them all.* (3) Powerful, Dan. iv. 35. *And all the inhabitants of the Earth are reputed as nothing, and he doth according to his Will, in the Army of Heaven, and among the inhabitants of the Earth, and none can ſtay his Hand, or ſay unto him, what doſt thou?*

Q. 9.

Q. 9. What is the Firſt Inſtruction from it?

A. That God's People are ſafe amidſt all their Enemies, and Dangers, 2 Chron. xvi. 9. *For the Eyes of the Lord run to and fro throughout the whole Earth, to ſhew himſelf ſtrong in the Behalf of them whoſe Hearts are perfect towards him.*

Q. 10. What is the Second Inſtruction?

A. That Prayer is the beſt Expedient to Proſperity, and Succeſs of our lawful Affairs, Pſalm cxlv. 18. *The Lord is nigh unto all them that call upon him, to all that call upon him in Truth.*

Q. 11. What is the Third Inſtruction from it?

A. That God's People ſhould reſt quietly in the Care of his Providence for them in all their Straits, Matt. vi. 26. *Behold the Fowls of the Air, for they ſow not, neither do they reap, nor gather into Barns; yet our heavenly Father feedeth them; are ye not much better than they?*

Q. 12. What is the laſt Inſtruction from it?

A. That it is no ſmall Privilege to be adopted Children of God, and the Members of Chriſt, for all is ordered for their eternal Good, Eph. i. 22, 23. *And hath put all Things under his Feet, and gave him to be head over all Things to the Church, which is his Body, the fulneſs of him, that filleth all in all.*

Of the Covenant of Works.

Queſt. 12. WHAT ſpecial Art of Providence did God exerciſe towards Man, in the Eſtate wherein he was created?

A. When God had created Man, he entered into a Covenant of Life with him, upon Condition of perfect Obedience, forbidding him to eat of the Tree of Knowledge of Good and Evil, upon Pain of Death.

Q. 1. What was God's Covenant with *Adam* before the Fall?

A. It was to give Life and Happineſs upon Condition of perfect perſonal Obedience, Gal. iii. 12. *The Law is not of Faith; but the Man that doth them ſhall live in them.*

Q. 2. Was this Covenant made only with *Adam*, or with him and his Poſterity?

A. I

A. It was made with him, and all his natural Poſterity, deſcending in the ordinary Way of Generation from him. Rom. v. 12. *Wherefore as by one Man Sin entered into the World, and Death by Sin, and ſo Death paſſed upon all Men, for that all have ſinned,* v. xiv. and 18. *Nevertheleſs, Death reigned from* Adam *to* Moſes, *even over them that had not ſinned after the Similitude of* Adam's *Tranſgreſſion, who is the Figure of him that was to come: Therefore as by the Offence of one, Judgment came upon all Men to Condemnation; even ſo by the Righteouſneſs of one, the free Gift came upon all Men unto Juſtification of Life.*

Q. 3. Was *Adam* able to perform the Obedience required of him in that Covenant?

A. Yes; for he was made upright, Eccleſ. vii. 29. *God made Man upright, but they have ſought out themſelves many Inventions.*

Q. 4. Had this Covenant any Mediator?

A. No, *Adam* neither had, nor needed any Mediator for Satisfaction; becauſe no Sin was in him; nor Interceſſion, for he wanted nothing.

Q. 5. Did this Covenant admit of no Repentance, nor accept any ſhort Endeavours?

A. No, it did not; but ſentenceth and curſeth the Tranſgreſſors of it, for the leaſt Breach, Gal. iii. 10. *Curſed is every one that continueth not in all Things which are written in the Book of the Law to do them.*

Q. 6. How was the Threatning fulfilled, of dying in the Day he eat, ſeeing he lived 930 years?

A. He died ſpiritually, that Day; and though the Sentence on his Body was reſpited in Order to Poſterity, yet then his Body received the Death Wound, of which afterward he died.

Q. 7. What is the firſt Inference from *Adam*'s Covenant?

A. Miſerable are all they that grow on the natural Root of the firſt *Adam*, Gal. iv. 21, 22. *Tell me, ye that deſire to be under the Law. Do ye not hear the Law? for it is written, That* Abraham *had two Sons, the one by a Bond-maid, the other by a Free-woman.*

Q. 8. What is the ſecond Inference?

A. That

A. That God is juſt in all the Puniſhments and Miſer that came upon Man, yea, Infants, that never ſinned aſ his Similitude, Rom. v. 14. *Neverthelefs Death reigned fr* Adam, *to* Moſes, *even over them that had not ſinned after t Similitude of* Adam's *Tranſgreſſion.*

Q. 9. What is the Third Inference?

A. The glorious Privilege of Believers, who are under better Covenant, eſtabliſht upon better Promiſes, Heb. vii 6. *But now hath he obtained a more excellent Miniſtry, by ho much alſo he is the Mediator of a better Covenant, which eſtabliſht upon better Promiſes.*

Q. 10. What is the laſt Inference?

A. That we ſhould pity the Unregenerate, eſpecially o own among them; and labour to plant them in the ſecon *Adam.*

Of the Fall of Man.

Queſt. 13. DID our firſt Parents continue in the Eſta wherein they were created?

A. Our firſt Parents being left to the Freedom of the own Will, fell from the Eſtate wherein they were create by ſinning againſt God.

Q. 1. How doth it appear that Man is fallen?

A. By the Scripture Hiſtory, an Account of it in Gen. iii 6, 7. *And when the Woman ſaw that the Tree was good f Food, and that it was pleaſant to the Eyes, and a Tree to be d ſired to make one wiſe, ſhe took of the Fruit thereof, and did ea and gave alſo unto her Huſband with her, and he did eat. An the Eyes of them both were opened, and they knew that th were naked, and they ſewed Fig-Leaves together, and ma themſelves Aprons, and they heard the Voice of the Lord G walking in the Garden, in the Cool of the Day, and* Adam *an his Wife hid themſelves from the Preſence of the Lord Go amongſt the Trees of the Garden.* And the ſad Experience w all have of it in our own ſelves. Rom. v. 12. *Therefo as by one Man Sin entered into the World, and Death by Sin and ſo Death paſſed upon all Men, for that all have ſinned.*

Q. 2. How could Man fall, ſince he was made upright

A. Thoug

A. Though he was upright, yet his Will was mutable; and by abuſing that Liberty, he fell, Eccleſ. vii. 29. *Lo this only have I found, that God hath made Man upright, but they have ſought out many Inventions.*

Q. 3. How did God leave him to abuſe the Freedom of Will?

A. Not by inclining him to abuſe it; but by with-holding that further Grace which he was no Way obliged to continue to him.

Q. 4. Did the Will of Man loſe its Liberty to Good, by the Fall?

A. Yes, it did, and is ſo wounded, that it cannot without preventing and regenerating Grace put forth one ſpiritual and ſaving Act, Eph. ii. 8, 9, 10. *For by Grace are ye ſaved, through Faith, and that not of ourſelves, it is the Gift of God. Not of Works, leſt any Man ſhould boaſt; for we are all his Workmanſhip, created in Chriſt Jeſus unto good Works,* &c.

Q. 5. What was the Aggravation of *Adam*'s Sin?

A. It was aggravated in his being a publick innocent Perſon, ſo newly placed in a State of Happineſs and Liberty.

Q. 6. What is the firſt Inference from the Fall?

A. That the beſt Creature left to himſelf, cannot be long ſafe; as the Angels, and *Adam*, Pſal. xlix. 12. *Nevertheleſs Man being in Honour abideth not, he is like the beaſt that periſh.*

Q. 7. What is the ſecond Inference?

A. That ſince Man could not be his own Keeper, he can be much leſs his own Saviour, 2 Cor. iii. 5. *Not that we are ſufficient of ourſelves to think any Thing as of ourſelves; but our Sufficiency is of God.*

Q. 8. What is the third Inference?

A. That it is impoſſible for the Covenant of Works to juſtify any one, Rom. iii. 20. *Therefore by the Deeds of the Law there ſhall no Fleſh be juſtified in his Sight,* Rom. viii. 3. *For what the Law could not do, in that it was weak through the Fleſh; God ſending his own Son, in the Likeneſs of ſinful Fleſh, and for Sin condemned Sin in the Fleſh.*

Q. 9. What is the laſt Inference?

A. What Cauſe have we to bleſs God for Chriſt, who recovered us when the Fall left us helpleſs? Rom. v. 6.

For when we were yet without Strength, in due Time Chriſt died for the Ungodly.

Of Sin.

Queſt. 14. WHAT is Sin?

A. Sin is any Want of Conformity unto, or Tranſgreſſion of the Law of God.

Q. 1. What is meant by the Law?

A. The Commands and Rules flowing from God's Sovereignty, whereby his Will is manifeſted, and the Creature bound to Obedience.

Q. 2. Where is this Law written?

A. It is written either in the Heart, Rom. ii. 15. *Which ſhews the Work of the Law written in their Hearts, which we call the Law of Nature.* Or in the Bible, which we call the written moral Law.

Q. 3. What Conformity is due to this Law of God?

A. A twofold Conformity is due to it: *Firſt*, Internal, in our Hearts: *Secondly*, External, in our Lives; and the Want of either is Sin, 1 Joh. iii. 4. *Whoſoever committeth Sin, tranſgreſſeth alſo the Law; for Sin is the Tranſgreſſion of the Law.*

Q. 4. How doth it appear that the Want of internal Conformity is Sin?

A. Becauſe the Law requires it, Mark xii. 30. *And thou ſhalt love the Lord thy God with all thine Heart, and with all thy Soul, and with all thy Mind, and with all thy Strength; for this is the firſt Commandment.* And condemns the Want of it, Rom. vii. 7. *What ſhall we ſay then? is the Law Sin? God forbid; nay, I had not known Sin but by the Law; for I had not known Luſt, except the Law had ſaid, Thou ſhalt not covet.*

Q. 5. Is nothing a Sin but what is againſt God's Law?

A. No, nothing can be a Sin but what God hath either expreſsly, or by Conſequence, forbidden in his Word.

Q. 6. Wherein lies the Evil of tranſgreſſing God's Laws?

A. The Evil of Sin principally lies in Offence and Wrong done to God, whoſe Sovereignty it labours to ſhake off, and

ſpiſes his Will, Pſal. li. 4. *Againſt thee, thee only, I ſinned, and done this Evil in thy Sight.*

7. What further Evil is in Sin?

It highly wrongs the Sinner's Soul, by defacing, de-, and damning it, Prov. viii. 36. *But he that ſinneth ? me, wrongeth his own Soul: All they that hate me, love*

8. Wherein is the Evil of Sin manifeſted?

It's manifeſted in the Death of Chriſt, the Terrors of ience, and Torments of Hell.

9. What Courſe muſt the Sinner take to recover him- it of his Miſery?

Repentance towards God, Faith towards Chriſt; and evidenced by new Obedience, Acts xx. 21. *Teſtifying o the* Jew, *and alſo to the* Greeks, *Repentance towards and Faith towards our Lord Jeſus Chriſt.*

10. What may we infer from hence?

That we have infinite Cauſe to bleſs God for Chriſt's faction of the Law for our Sins.

Of the Tree of Knowledge.

Q. 15. WHAT is the Sin whereby our firſt Parents fell from the Eſtate wherein they created?

The Sin whereby our firſt Parents fell from the Eſtate ein they were created, was their eating the forbidden

1. Why was this Tree called the Tree of Knowledge?

Not from any natural Efficacy it had to give Know- ; but the Knowledge he ſhould have by eating, or not g, was experimental Knowledge, *i. e.* Knowledge to orrow.

2. Why did God forbid him this Tree?

rſt, For the Diſcovery of his Dominion over Man: *Se- r*, For the Trial of his Subjection and Obedience: *dly*, For the Aggravation of his Sin, if he ſhould eat.

3. What Evil was there in eating of it?

here was a twofold Evil, the Evil of Sin, and the Evil uniſhment, both very great.

Q. 4. What was the Evil of Sin?

A. A threefold Evil of Sin: *Firſt*, againſt God, called Diſobedience, Rom. v. 19. *For as by one Man's Diſobedience many were made Sinners: Secondly*, againſt himſelf, Soul, Body, and Eſtate: *Thirdly*, againſt his Poſterity, Rom. v. 12. *Wherefore as by one Man Sin entered into the World, and Death by Sin; and ſo Death paſſed upon all Men, for that all have ſinned.*

Q. 5. What was the Evil of Puniſhment?

A. *Firſt*, Loſs of God's Image: *Secondly*, Horror of Conſcience: *Thirdly*, Sorrow on the Female Sex: *Fourthly*, Curſe on the Creature: *Fifthly*, Expulſion from Paradiſe: *Sixthly*, Death both of Body and Soul.

Q. 6. What is the firſt Inſtruction from it?

A. To take heed of ſmall Beginnings of Temptations, and reſiſt it in the firſt Motions, Jam. iii. 5. *Behold how great a Matter a little Fire kindleth.*

Q. 7. What is the ſecond Inference?

A. Not to hold a parly with the Tempter. See 2 Cor. xi. 3. *But I fear leſt by any Means, as the Serpent beguiled* Eve, *through his Subtilty; ſo your Minds ſhould be corrupted from the Simplicity that is in Chriſt.*

Q. 8. What is the third Inference?

A. That Satan's Policy lies much in the Choice of his tempting Inſtruments, as *Eve* and *Peter*, &c.

Q. 9. What is the fourth Inference?

A. A Neceſſity of keeping ſtrong Guards on our Senſes, Iſa. xxxiii. 15. *That ſtoppeth his Ears from hearing of Blood, and ſhutteth his Eyes from ſeeing Evil, he ſhall dwell on high, his Place of Defence ſhall be the Munition of Rocks.*

Q. 10. What is the fifth Inference?

A. That Covenant-breaking is a heinous Sin, which God will puniſh, Hoſ. viii. 1. *He ſhall come as an Eagle againſt the Houſe of the Lord, becauſe they have tranſgreſſed my Covenant, and treſpaſſed againſt my Laws.*

Q. 11. What is the laſt Inference?

A. That the Corruption of our Nature is much ſeen in deſiring forbidden Things, Rom. vii. 7. *What ſhall we ſay then? Is the Law Sin? God forbid: Nay, I had not known Sin but by the Law; for I had not known Luſt, except the Law had ſaid, Thou ſhalt not covet.*

Of

Of the Fall of Adam, *and ours in him.*

Queſt. 16. DID all Mankind fall in *Adam*'s firſt Tranſgreſſion?

A. The Covenant being made with *Adam*, not only for himſelf, but for his Poſterity; all Mankind deſcending from him by ordinary Generation, ſinned in him, and fell with him in his firſt Tranſgreſſion.

Q. 1. Did no Man ever eſcape the Sin of *Adam?*

A. Yes, the Man Chriſt Jeſus did, and he only, Heb. vii. 26. *For ſuch an high Prieſt became us, who is holy, harmleſs, undefiled, ſeparate from Sinners.*

Q. 2. Why was not Chriſt tainted with it?

A. Becauſe he came into the World in an extraordinary Way, Mat. i. 18. *Now the Birth of Chriſt was on this wiſe, when as his Mother* Mary *was eſpouſed to* Joſeph, *before they came together, ſhe was found with Child of the Holy Ghoſt.*

Q. 3. How doth it appear all others were tainted with it?

A. It appears by Scripture-Teſtimony, Rom. v. 12. *Wherefore as by one Man Sin entered into the World, and Death by Sin, and ſo Death paſſed upon all Men, for that all have ſinned.* And Experience of the beſt Men, Rom. vii. 21. *I find then a Law, that when I would do good, Evil is preſent with me.*

Q. 4. How came all Men to fall with *Adam?*

A. Becauſe all were included in *Adam*'s Covenant, as a Man's Covenant includes his Children before they be born; or the Treaſon of the Father affects his Poſterity.

Q. 5. What infer you from hence?

A. The ſtupendious Wiſdom of God in ſending Chriſt in our Nature, and yet without the Sin and taint of it, 1 Cor. i. 24. *Chriſt the Wiſdom of God.*

Q. 6. What is the ſecond Inference?

A. Hence we learn the admirable Love of Chriſt in taking our Nature, with all the ſinleſs Infirmities thereof, Rom. viii. 3. *For what the Law could not do, in that it was weak through the Fleſh, God ſending His own Son in the Likeneſs of ſinful Fleſh, and for Sin condemned Sin in the Fleſh.*

Q. 7. What is the third Inference?

A. The Neceſſity of our Union with Chriſt, in Order to our Participation of his Righteouſneſs and Redemption, 1 Cor. xv. 22. *For as in* Adam *all die, ſo in Chriſt ſhall all be made alive.*

Q. 8. What is the fourth Inference?

A. Hence we learn the malignant and mortal Nature of Sin, in as much as our Sin defiled and deſtroyed a whole World.

Q. 9. What is the fifth Inference?

A. That though all be not equally ſenſible of their Need, yet one Sinner needs Chriſt as much as another.

Q. 10. What is the laſt Inference?

A. That no Man hath any Cauſe or Reaſon to boaſt of the Goodneſs of his Nature, ſince the beſt were by Nature under the ſame Sin and Miſery as the worſt, Eph. ii. 3. *Among whom alſo we all had our Converſation in Times paſt, in the Luſt of our Fleſh, fulfilling the Deſires of the Fleſh, and of the Mind; and were by Nature the Children of Wrath even as others.*

Of Original Sin.

Queſt. 17. INTO what Eſtate did the Fall bring Mankind?

A. The Fall brought Mankind into an Eſtate of Sin and Miſery.

Q. 18. Wherein conſiſts the Sinfulneſs of that Eſtate whereinto Man fell?

A The ſinfulneſs of that Eſtate whereinto Man fell, conſiſts in the Guilt of *Adam*'s firſt Sin, the Want of original Righteouſneſs, and the Corruption of his whole Nature, which is commonly called original Sin; together with all actual Tranſgreſſions which proceed from Sin.

Q. 1. How many Sorts of Sin are all Men under?

A. All Men are guilty before God of two Sorts of Sin; of Original and Actual, Pſal. li. 5. *Behold, I was ſhapen in Iniquity, and in Sin did my Mother conceive me,* Eccleſ. vii. 20. *For there is not a juſt Man upon Earth, that doeth good and ſinneth not.*

Q. 2. How can we be guilty of *Adam*'s firſt Sin?

A. We

A. We are guilty of it, becauſe *Adam* ſinned not only as a ſingle, but alſo as a publick Perſon, and Repreſentative of all Mankind, Rom. v. 15, 16, 17. *But not as the Offence; ſo alſo is the free Gift; for if through the Offence of one, many be dead: much more the Grace of God, and the Gift by Grace, which is by one Man, Jeſus Chriſt, hath abounded unto many, and not as it was by one that ſinned, ſo is the Gift; for the Judgment was by one to Condemnation.*

Q. 3. How elſe came we under his Guilt?

A. We are guilty of his Sin by Generation, for we were in his Loins; as Treaſon ſtains the Blood of the Poſterity, or the Parents Leproſy the Children, Pſal. li. 5. *Behold I was ſhapen in Iniquity, and in Sin did my Mother conceive me.*

Q. 4. Wherein doth it conſiſt?

A. It conſiſts in two Things: *Firſt*, in our Averſion and Enmity to that which is good, Rom vii. 18. *In me, that is, in my Fleſh, there dwelleth no good Thing: Secondly*, In Proneneſs to Evil, Rom. vii. 14. *But I am carnal, ſold under Sin.*

Q. 5. Is this Corruption of Nature in all Men?

A. Yes, In all meer Men and Women, none exempted, Rom. iii. 10. and 23. *As it is written, there is none righteous, no not one, for all have ſinned, and come ſhort of the Glory of God.*

Q. 6. In what Part of our Nature doth this Sin abide?

A. It abides in the whole Man, in every Part of Man, both Soul and Body, Gen. vi. 5. *God ſaw that the Wickedneſs of Man was great in the Earth, and that every Imagination of the Thoughts of his Heart was only evil continually*, 1 Theſ. v. 23. *Now the God of Peace ſanctify you wholly, and I pray God your whole Spirit, and Soul, and Body, be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.*

Q. 7. How is the Body infected by it?

A. In the readineſs of the bodily Members to further Sin, and its Temptations in the Soul, Rom. iii. 13, 14, 15. *Their Throat is an open Sepulcher, with their Tongues they have uſed Deceit, the Poiſon of Aſps is under their Lips, whoſe Mouth is full of Curſing and Bitterneſs, their Feet are ſwift to ſhed Blood.*

Q. 8. What learn we from Original Sin?

A. To

A. To bear patiently the Miseries we see on our Children, and their Death also without Murmuring, Rom. v. 14. *Nevertheless Death reigned from* Adam *to* Moses, *even over them that had not sinned, after the Similitude of* Adam's *Transgression.*

Q. 9. What is the second Instruction?

A. It teaches us Humility, and shou'd be Matter of Confession and Humiliation, when we sin actually, Psal. li. 5. *Behold I was shapen in Iniquity, and in Sin did my Mother conceive me.*

Q. 10. What is the third Instruction?

A. It should provoke Parents to use their utmost Diligence for the Conversion of their Children, who draw Sin from them.

Q. 11. What is the last Instruction?

A. It teaches us the Necessity of Regeneration, and should provoke us greatly to desire it.

Of Man's Misery.

Quest. 19. WHAT is the Misery of that Estate whereinto Man fell?

A. All Mankind by their Fall lost Communion with God, are under his Wrath and Curse; and so made liable to all Miseries in this Life, to Death itself, and to the Pains of Hell for ever.

Q. 1. What Communion had God with Man before the Fall?

A. Man then enjoyed the gracious Presence and Favour of God with him, which was better than Life.

Q. 2. How doth it appear this was lost by the Fall?

A. It appears by Scripture-Testimony, That *Adam* lost it as to himself, Gen. iii. 8. *And* Adam *and his Wife hid themselves from the Presence of the Lord God, among the Trees of the Garden.* And we in him, Eph. ii. 12. *At that Time ye were without Christ, being Aliens from the Commonwealth of Israel, and Strangers from the Covenants of Promise, having no Hope, and without God in the World.*

Q. 3. Was this the only Misery that came by the Fall?

A. No;

A. No; Man did not only loſe Communion with God, but fell under his Wrath and Curſe, Eph. ii. 3. *And were by Nature Children of Wrath, even as others.*

Q. 4. Doth the Wrath and Curſe of God then lie on all Men?

A. It lies on all the Unregenerate in the World, Gal. iii. 10. *Curſed is every one that continueth not in all Things which are written in the Book of the Law, to do them. But Believers are delivered from it by Chriſt,* 1 Theſ. i. 10. *Even Jeſus, which delivered us from the Wrath to come.*

Q. 5. How are the Miſeries of Men by the Fall divided?

A. They are divided into the Miſeries of this World, and of the World to come.

Q. 6. What are the Miſeries that come on them in this World?

A. The Miſeries of Life; as Sickneſs, Pain, Poverty on the Body, Fear, Trouble, Sorrow on the Mind, and at laſt Death itſelf, Rom. vi. *ult. The Wages of Sin is Death.*

Q. 7. What are the Miſeries after this Life?

A. The Pains and Torments of Hell for ever, Pſal. ix. 17. *The wicked ſhall be turned into Hell.*

Q. 8. What are the Torments of Hell?

A. Pain of Loſs, and Pain of Senſe, Mat. xxv. 41. *Depart from me ye curſed into everlaſting Fire.*

Q. 9. What learn you from hence?

A. The woful State of the unconverted. Miſerable here, and miſerable to Eternity.

Q. 10. What elſe learn we hence?

A. The great Salvation Believers have by Chriſt from all this Miſery, Heb. ii. 3. *How ſhall we eſcape if we neglect ſo great Salvation, which at the firſt began to be ſpoken by the Lord, and was confirmed to us by them that heard him.*

Of the Salvation of God's Elect, and of the Covenant of Grace.

Queſt. 20. DID God leave all Mankind to periſh in the State of Sin and Miſery?

A. God having out of his meer good Pleaſure from all Eternity, elected ſome to everlaſting Life, did enter into a Covenant

Covenant of Grace, to deliver them out of the Eſtate of Sin and Miſery; and to bring them into an Eſtate of Salvation by a Redeemer.

Q. 1. Are ſome Perſons choſen to Salvation, and others left?

A. Yes: God hath choſen ſome to Salvation, and paſſed by others; as the Scriptures ſpeak. See Rom. viii. 30. *Moreover whom he did predeſtinate, them he alſo called.* And Jude v. 4. *For there are certain Men crept in unawares, who were before of old ordained to this Condemnation, ungodly Men,* &c.

Q. 2. Did God chuſe ſome becauſe he foreſaw they would be better than others?

A. No: God's Choice was not on foreſeen Works; but meerly of his Grace, and good Pleaſure of his Will, Eph. i. 5, 6. *Having predeſtinated us unto the Adoption of Children by Jeſus Chriſt unto himſelf, according to the good Pleaſure of his Will, to the Praiſe of the Glory of his Grace.*

Q. 3. Is this Election of God made in Time, and that according as Men uſe their free Will, or from Eternity?

A. Election is an eternal Act of God before the World was, and depends not on Man's uſing his Free-will; as appears from Eph. i. 4. *According as he hath choſen us in him, before the Foundation of the World, that we ſhould be holy, and without Blame before him in Love.*

Q. 4. Shall all that be elected, be called, and ſaved?

A. Yes, the Scripture is full and plain for it, Acts xiii. 48. *And when the Gentiles heard this, they were glad, and glorified the Word of the Lord, and as many as were ordained to eternal Life, believed,* Rom. viii. 30. *Moreover, whom he did predeſtinate, them he alſo called,* &c.

Q. 5. By whom are the Elect ſaved?

A. By Chriſt the only Redeemer, Tit. iii. 4, 5, 6. *But after that the Kindneſs, and Love of God our Saviour towards Man appeared not by Works of Righteouſneſs which we have done, but according to his Mercy, he ſaved us, by waſhing of Regeneration, and renewing of the Holy Ghoſt, which he ſhed on us abundantly, through Jeſus Chriſt our Saviour.*

Q. 6. Is there no other Way of Salvation but by Chriſt?

A. No, no other Way is revealed in Scripture, Acts iv. 12. *Nei-*

12. *Neither is there Salvation in any other; for there is none other Name under Heaven given among Men, whereby we muſt be ſaved.*

Q. 7. What learn you from God's Election?

A. What Cauſe we have to admire Free-grace in our Choice, who were no better than others, Eph. ii. 3. *And were by Nature Children of Wrath, even as others.*

Q. 8. What is the ſecond Inſtruction?

A. It teaches us Humility, we made not ourſelves to differ; but the free Grace of God made the Difference, 1 Cor. iv. 7. *For who maketh thee to differ from another?*

Q. 9. What is the third Inſtruction?

A. It teaches us Diligence to make our Election ſure to ourſelves, by our Calling, 2 Pet. i. 10. *Wherefore the rather Brethren, give Diligence to make your Calling and Election ſure.*

Q. 10. What is the fourth Inſtruction?

A. It is Matter of Comfort to God's Elect, amidſt all Dangers in the World, 2 Tim. ii. 19. *Nevertheleſs the Foundation of God ſtandeth ſure, having this Seal, The Lord knoweth them that are his.*

Of the Covenant of Grace.

Queſt. 1. WHAT is the Covenant of Grace?

A. It is a new Compact or Agreement made with Sinners, out of meer Grace, wherein God promiſeth to be our God, and that we ſhall be his People, and to give everlaſting Life to all that believe in Chriſt, Jer. xxxi. 33. *But this ſhall be the Covenant that I will make with the Houſe of Iſrael, after thoſe Days, ſaith the Lord, I will put my Law in their inward Parts, and write it in their Hearts, and will be their God, and they ſhall be my People.*

Q. 2. *How doth this Covenant differ from the Covenant of Works.*

A. They differ many ways; but principally in three Things: *Firſt*, the Covenant of Works had no Mediator; the Covenant of Grace hath a Mediator, Heb. xii. 24. *And to Jeſus the Mediator of the new Covenant: Secondly*, in the former, no Place was found for Repentance. In the *Second*, God

God admits it, Heb. viii. 10. *For this is the Covenant that I will make with the Houſe of Iſrael, after thoſe Days, ſaith the Lord, I will put my Laws in their Minds, and write them in their Hearts, and I will be to them a God, and they ſhall be to me a People*, ver. xii. *For I will be merciful to their Unrighteouſneſs, and their Sins will I remember no more: Thirdly*, In their Condition, the former requires exact Obedience, the latter Faith, and ſincere Obedience, Mark xvi. 16. *He that believeth and is baptized, ſhall be ſaved.*

Q. 3. May a Sinner that hath no Worthineſs at all of his own, be taken into the Covenant of Grace?

A. Yes, he may, Iſa. xliii. 25. *I, even I, am he, that blotteth out thy Tranſgreſſions for mine own ſake, and will not remember thy Sins.* This Covenant is not of Works but of Grace, Rom. xi. 5, 6. *And if by Grace, then it is no more of Works, otherwiſe Grace is no more Grace; but if it be of Works then it is no more Grace, otherwiſe Work is no more Work.*

Q. 4. Is this Covenant changeable, or an unchangeable Covenant?

A. No, it is not changeable, but everlaſting and unchangeable for ever, Iſa. liv. 10. *For the Mountains ſhall depart, and the Hills be removed, but my Kindneſs ſhall not depart from thee, neither ſhall the Covenant of my Peace be removed, ſaith the Lord, that hath Mercy on thee.*

Q. 5. What are the principal Things beſtowed in this Covenant?

A. God himſelf, and in and with him Pardon and Salvation, Jer. xxxi. 33. *I will be their God, and they ſhall be my People.*

Q. 6. Can no Sin be forgiven out of this Covenant?

A. No, God pardons none out of this Covenant, John iii. 18. *But he that believeth not, is condemned already.*

Q. 7. What is the firſt Inſtruction hence?

A. Humbled and believing Sinners have ſingular Support from this new Covenant, 1 John ii. 12. *I write unto you little Children, becauſe your Sins are forgiven you for his Name ſake.*

Q. 8. What is the ſecond Inſtruction from hence?

A. That it is the great Concern of all Men to examine whether they be in this Covenant, or no, 2 Cor. xiii. 5. *Examine yourſelves, whether ye be in the Faith, prove your own*

n ſelves; know ye not your own ſelves, how that Jeſus riſt is in you, except ye be Reprobates.

Q. 9. What is the third Inſtruction?

A. See here the miſerable State of the wicked, which ve no Intereſt in it, Pſal. l. 16. *But unto the wicked, God th, What haſt thou to do to declare my Statutes, or that thou uldſt take my Covenant in thy Mouth?*

Q. 10. What is the laſt Inſtruction?

A. That Chriſtians are obliged to walk as People in Conant with God, 1 Pet. ii. 9. *But ye are a choſen Generan, a royal Prieſthood, an holy Nation, a peculiar People; that ſhould ſhew forth the Praiſes of him, who hath called you t of Darkneſs into his marvellous Light.*

Of the only Redeemer.

ueſt. 21. WHO is the Redeemer of God's Elect?

A. The only Redeemer of God's Elect, the Lord Jeſus Chriſt, who being the eternal Son of God, came Man, and ſo was, and continueth to be God and an, in two diſtinct Natures, and one Perſon for ever.

Q. 1. What doth the Name Redeemer ſignify?

A. It ſignifies one that frees another out of Captivity and ondage, as Chriſt did, Mat. xx. 28. *And to give his Life a anſome for many.*

Q. 2. What was the Miſery from which Chriſt delivered ?

A. A twofold Miſery, *viz.* Sin and Hell. *Firſt*, Sin, *t.* i. 21. *Thou ſhalt call his Name Jeſus, for he ſhall ſave People from their Sins. Secondly*, Hell, 1 Theſ. i. 10. *en Jeſus, who delivered us from the Wrath to come.*

Q. 3. How did Chriſt deliver us from this Miſery?

A. *Firſt*, By Price: *Secondly*, By Power. By Price, 1 Pet. 18, 19. *Ye are not redeemed with Silver and Gold from your in Converſation, received by Tradition from your Fathers: t with the precious Blood of Chriſt, as of a Lamb without emiſh, and without Spot.* By Power, Col. i. 13. *Who hath livered us from the Power of Darkneſs, and hath tranſlated into the Kingdom of his dear Son.*

Q. 4. When was the Redemption wrought by Chriſt?

A. It was decreed from Eternity; it was actually wrought on the Croſs, Col. i. 20. *And having made Peace through the Blood of his Croſs, by him to reconcile all Things unto himſelf, by him, I ſay, whether they be Things in Earth, or Things in Heaven.*

Q. 5. How then could they be redeemed that died before?

A. Though Chriſt's Blood was actually ſhed after the Old Teſtament, Believers died; yet the Virtue of Chriſt's Death extends to them, as well as us, Heb. xi. 39, 40. *And theſe all having obtained a good Report through Faith, received not the Promiſe, God having provided ſome better Thing for us, that they without us ſhould not be made perfect.*

Q. 6. Why would not God deliver us without ſuch a Redeemer?

A. Becauſe it was not ſo much for the Honour of his Juſtice, Rom. iii. 25. *Whom God hath ſet forth to be a Propitiation through Faith in his Blood, to declare his Righteouſneſs for the Remiſſion of Sins that are paſt, through the Forbearance of God. To declare, I ſay, at this Time his Righteouſneſs, that he might be juſt, and the Juſtifier of him that believeth in Jeſus.*

Q. 7. What is the firſt Inſtruction hence?

A. That all that are out of Chriſt are in a miſerable Bondage, and Captivity, John viii. 36 *If the Son therefore ſhall make you free, ye ſhall be free indeed.*

Q. 8. What is the ſecond Inſtruction?

A. Hence ſee the heinous Nature of Sin, which required ſuch a Price to ſatisfy for it, 1 Pet. i. 18, 19. *We were not redeemed with corruptible Things, as Silver and Gold, but with the precious Blood of Chriſt, as of a Lamb without Blemiſh, and without Spot.*

Q. 9. What is the third Inſtruction hence?

A. The wonderful Love of Chriſt in redeeming us at ſuch a Rate, Rev. i. 5. *Who loved us, and waſhed us from our Sins in his own Blood.*

Q. 10. What is the laſt Inſtruction?

A. This ſtrongly obligeth us to an univerſal Holineſs 1 Cor. vi. 20. *For ye are bought with a Price; therefore glorify God in your Body, and in your Spirit, which are God's.*

Of Christ's Incarnation.

ueſt. 22. HOW did Chriſt, being the Son of God, become Man?

A. Chriſt the Son of God became Man, by taking to nſelf a true Body, and a reaſonable Soul, being conceid by the Power of the Holy Ghoſt, in the Womb of the irgin Mary, and born of her, yet without Sin.

Q. 1. Who is the only Redeemer of God's Elect?

A. The Lord Jeſus Chriſt is their only Redeemer, and ere is no other Redeemer beſides him, Acts iv. 12. *Neir is there Salvation in any other; for there is none other Name der Heaven given among Men, whereby we muſt be ſaved.*

Q. 2. How is he the Son of God, or can be, as no other ſo?

A. He is the Son of God by Nature, from all Eternity, nd ſo no Angel or Saint is, Heb. i 5. *For unto which of e Angels, ſaid he, at any Time, Thou art my Son, this Day ave I begotten thee?*

Q. 3. Why was it neceſſary he ſhould become Man?

A. That he might be capable to ſuffer Death in our room. Heb. ii. 15, 16, 17. *For verily he took not on him the Nature of Angels, but he took on him the Seed of* Abraham; *wherefore in all Things it behoved him to be made like unto his Brethren, that he might be a merciful and faithful High Prieſt, in Things pertaining to God, to make Reconciliation for the Sins of the People.*

Q. 4. Why muſt the Redeemer be God as well as Man?

A. Becauſe the Blood of a meer Man could not ſatisfy and redeem us, Acts xx. 28. *Feed the Church of God, which he hath purchaſed with his own Blood.*

Q. 5. Do theſe Natures make two Perſons?

A. No, The humane Nature is united to the ſecond Perſon, and ſubſiſts in Union with it, John i. 14. *And the Word was made Fleſh, and dwelt among us, and we beheld his Glory, the Glory as of the only begotten of the Father, full of Grace and Truth.*

Q. 6. Was the Union only for a Time?

A. No, it continues and abides for ever, Heb. vii. 24. *But this Man, becauſe he continueth for ever, hath an unchangeable Prieſthood.*

Q. 7. What is the firſt Inſtruction hence?

A. Hence we learn the tranſcendent Love of God to poor Sinners, John iii. 16. *God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth on him ſhould not periſh, but have everlaſting Life.*

Q. 8. What is the ſecond Inſtruction?

A. Hence we learn the matchleſs Love of Chriſt, that he ſhould ſtoop to ſuch a Condition for us, 2 Cor. viii. 9. *For ye know the Grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his Poverty might be made rich.*

Q. 9. What is the third Inſtruction?

A. That the greateſt Sins are capable of Remiſſion to Believers, John i. 29. *Behold, the Lamb of God which taketh away the Sins of the World.*

Q. 10. What is the fourth Inſtruction?

A. That thoſe that be in Chriſt need not fear the Denial or Want of any other Mercy, Rom. viii. 32. *He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?*

Q. 11. What is the fifth Inſtruction?

A. Hence we learn how impious it is to aſcribe any Part of the Glory of Redemption to any other beſides Chriſt.

Q. 12. What is the ſixth Inſtruction?

A. This teaches us the miſerable Condition of all that are out of Chriſt, and the Neceſſity of their Damnation, he being the only Redeemer.

Of the Manner of Chriſt's Incarnation.

Queſt. 1. WAS Chriſt's Incarnation a voluntary Act in him?

A. Yes, it was; for though he had a Command to die for us, John x. 18. *No Man taketh it from me, but I lay it down of myſelf, I have Power to lay it down, and I have Power to take it again*; yet he came willingly, Pſal. xl. 6, 7. *Sacrifice and Offerings thou didſt not deſire, mine Ears haſt thou*

thou opened; burnt offerings, and Sin Offerings hast thou not required; lo, I come, in the Volume of thy book, it is written of me, v. 8. *I delight to do thy Will, O my God, yea, thy Law is within my Heart.*

Q. 2. Was the Body of Christ a real and true humane Body?

A. Yes, it was a true and real Body, not the Appearance and Shape of a Body only, Luke xxiv. 38. *And he said unto them, Why are ye troubled, and why do Thoughts arise in your Hearts?* v. 29. *Behold my Hands, and my Feet, that it is I myself; handle me, and see, for a Spirit hath not Flesh and Bones as ye see me have.*

Q. 3. Had he a true humane Soul as well as a Body?

A. Yes, he had, a real humane Soul also, and all the natural Faculties and Powers thereof, Mat. xxvi. 38. *Then saith he unto them, My Soul is exceeding sorrowful, even unto Death.*

Q. 4. Was he then in all Respects like to other Men?

A. No; his Conception was not like others, Isa. vii. 14. *Behold, a Virgin shall conceive, and bear a Son, and shall call his Name* Emanuel. And he had no Sin in him as others have, Heb. vii. 26. *For such an High Priest became us, who is holy, harmless, undefiled, separate from Sinners.*

Q. 5. Did Christ put off the humane Nature at his Ascention?

A. No, he did not, but carried it up to Glory, and now is in our Nature in Heaven, 1 Tim. iii. 6. *Received up into Glory.*

Q. 6. Why did he assume our Nature?

A. That he might die in it for our Salvation, Heb. ii. 15. *And delivered them who through Fear of Death were all their Life-time subject to Bondage.*

Q. 7. Why did he rise in it after Death?

A. He raised it from the Dead, for our Justification, Rom. iv. 25. *Who was delivered for our Offences, and was raised again for our Justification.*

Q. 8. Why did he ascend in our Nature into Heaven?

A. To be a Mediator of Intercession in our Nature, Heb. vii. 25. *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make Intercession for them.*

Q. 9. What is the firſt Inſtruction from hence?

A. That the Body of Chriſt is not every where, but is contained in Heaven, Acts iii. 21. *Whom the Heaven muſt receive till the Times of Reſtitution of all Things.*

Q. 10. What is the ſecond Inſtruction?

A. That Chriſt is full of tender Compaſſion to his Peoples infirmities, Heb. iv. 15. *For we have not an High Prieſt which cannot be touched with the feeling of our Infirmities, but was in all Points tempted like as we are, yet without Sin.*

Q. 11. What is the third Inſtruction?

A. That great and admirable is the Glory deſigned for the Bodies of Believers, Phil. iii. 21. *Who ſhall change our vile Bodies, that it may be faſhioned like unto his glorious Body, according to the working, whereby he is able even to ſubdue all Things unto himſelf.*

Q. 12. What is the laſt Inſtruction?

A. That the bodily Eyes of Believers after the Reſurrection, ſhall ſee Chriſt in Glory, Job xix. 26, 27. *And though after my Skin, Worms deſtroy this Body, yet in my Fleſh ſhall I ſee God. Whom I ſhall ſee for myſelf, and mine Eyes ſhall behold, and not another.*

Of Chriſt's Offices.

Queſt. 23. WHAT Offices doth Chriſt execute as our Redeemer?

A. Chriſt as our Redeemer doth execute the Office of a Prophet, of a Prieſt, and of a King, both in his Eſtate of Humiliation and Exaltation.

Q. 1. What are the States and Conditions of our Redeemer?

A. Chriſt's States are twofold, namely, his State of Humiliation, and his State of Exaltation, Phil. ii. 8, 9. *And being found in Faſhion as a Man, he humbled himſelf, and became obedient unto Death, even the Death of the Croſs, wherefore God alſo hath highly exalted him, and given him a Name above every Name.*

Q. 2. How many Offices belong to Chriſt in theſe States?

A. Chriſt hath a threefold Office, namely, of a Prophet, of a Prieſt, and of a King.

Q. 3. Why doth Chriſt take all theſe three Offices?

A. Becauſe

A. Because they are all neceſſary for our Salvation, and have the Benefit of them all, 1 Cor. i. 30. *Who of God ade unto us Wiſdom, and Righteouſneſs, and Sanctification, Redemption.*

Q. 4. Can no Man take Chriſt in one Office, and not in ther?

A. No; whoever will have the Benefit of any one, muſt ive him in all, Acts v. 31. *Him hath God exalted with right Hand to a Prince, and a Saviour, for to give Repen-ce unto Iſrael, and Forgiveneſs of Sins.*

Q. 5. What reſpect have the Offices of Chriſt to the Pro-es?

A. The Promiſes flow out of them as out of their Foun-, 2 Cor. i. 20. *For all the Promiſes of God in him, are , and in him, Amen.*

Q. 6. What Promiſes flow out of the Prophetical Office?

A. All the Promiſes of Illumination, Guidance and Di-tion flow out of Chriſt's Prophetical Office.

Q. 7. What Promiſes flow out of the Prieſtly Office?

A. All the Promiſes of Pardon and Peace flow out of it.

Q. 8. What Promiſes flow out of the Kingly Office?

A. All the Promiſes of Defence, Protection and Delive-ances.

Q. 9. What is the firſt Inſtruction?

A. Hence we learn the Compleatneſs of Chriſt for all the ants of his People, Col. ii. 10. *And ye are compleat in him.*

Q. 10. What is the ſecond Inſtruction?

A. Hence we learn the Folly and Miſery of all Hypo-es that cloſe partially with Chriſt.

Q. 11. What is the third Inſtruction?

A. Hence we learn the ſingular Dignity of the Lord Jeſus. ne ever have all thoſe Offices but Chriſt.

Q. 12. What is the laſt Inſtruction?

A. That Faith is a conſiderate Act; and requires much liberation.

Of Chriſt's Prophetical Office.

Queſt. 24. HOW doth Chriſt execute the Office of a Prophet?

A. Chriſt executeth the Office of a Prophet, in revealing

to us, by his Word and Spirit, the Will of God for our Salvation.

Q. 1. What doth Christ's Prophetical Office imply?

A. It implies Man's natural Blindneſs and Ignorance, 1 Cor. ii. 14. *But the natural Man receiveth not the Things of the Spirit of God, for they are Fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned.*

Q. 2. What elſe doth it imply?

A. That Chriſt is the Original and Fountain of all that Light which guides us to Salvation, 2 Cor. iv. 6, 7. *For God who commanded the Light to ſhine out of Darkneſs, hath ſhined in our Hearts to give the Light of the Knowledge of the Glory of God in the Face of Jeſus Chriſt.*

Q. 3. How doth Chriſt teach Men the Will of God.

A. He doth it by external Revelation of it, Acts iii. 22. *For* Moſes *truly ſaid unto the Fathers, A Prophet ſhall the Lord your God raiſe up unto you of your Brethren, like unto me, him ſhall ye hear in all Things, whatſoever he ſhall ſay unto you.* And by internal Illumination, Luke xxiv. 45. *Then opened he their Underſtanding, that they might underſtand the Scripture.*

Q. 4. What need then of Man's Miniſtry?

A. Very much; for Chriſt hath inſtituted Miniſters as Inſtruments, by whom he will teach us, Eph. iv. 11, 12. *And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers, for the perfecting of the Saints, for the Work of the Miniſtry, for the edifying of the Body of Chriſt,* Acts xxvi. 18. *To open their Eyes, and to turn them from Darkneſs to Light, and from the Power of Satan unto God, that they may receive Forgiveneſs of Sins.*

Q. 5. Can no Man ſavingly know the Will of God without the Teachings of Chriſt?

A. No; though common Knowledge may be obtained in a natural Way, yet not ſaving, Mat. xi. 25. *At that time Jeſus anſwered, and ſaid, I thank thee, O Father, Lord of Heaven and Earth; becauſe thou haſt hid theſe Things from the wiſe and prudent, and haſt revealed them unto Babes.*

Q. 6. How appears it that Chriſt is appointed to this Office?

A. We have the written Word for it, Acts iii. 22. *A Prophet ſhall the Lord your God raiſe up unto you of your Brethren, like*

like unto me, him ſhall ye hear in all Things, whatſoever he ſhall ſay unto you.

Q. 7. What is the firſt Inſtruction hence?

A. None need be diſcouraged at their natural Weakneſs, if Chriſt be their Teacher, Mat. xi. 25. *At that Time Jeſus anſwered, and ſaid, I thank thee, O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe Things from the wiſe and prudent, and haſt revealed them unto Babes,* Pſal. xix. 7. *The Teſtimonies of the Lord are ſure, making wiſe the Simple.*

Q. 8. What is the ſecond Inſtruction?

A. That it is a dreadful Judgment to be ſpiritually blinded under the Goſpel, 2 Cor. iv. 3, 4. *But if our Goſpel be hid, it is hid to them that are loſt, in whom the God of this World hath blinded the Minds of them that believe not, leſt the Light of the glorious Goſpel of Chriſt, who is the Image of God, ſhould ſhine into them.*

Q. 9. What is the third Inſtruction?

A. That Prayer is the beſt Expedient to obtain ſaving Knowledge, Jam. i. 5. *If any of you lack Wiſdom, let him aſk of God, that giveth to all Men liberally, and upbraideth not, and it ſhall be given him.*

Q. 10. What is the laſt Inſtruction?

A. Learn hence the tranſcendent Excellency of the Knowledge of Chriſt above all other Knowledge, Phil. iii. 8, 9. *Yea doubtleſs, I count all Things but Loſs, for the Excellency of the Knowledge of Chriſt Jeſus my Lord.*

Of Chriſt's Prieſthood.

Queſt. 25. HOW doth Chriſt execute the Office of a Prieſt?

A. Chriſt executeth the Office of a Prieſt, in his once offering up of himſelf a Sacrifice to ſatisfy Divine Juſtice, and reconciling us to God, and in making continual Interceſſion for us.

Q. 1. What is the Prieſthood of Chriſt in general?

A. It is his Expiation of our Sins by the Sacrifice of himſelf, and obtaining God's Favour for us, Col. i. 20. *And having made Peace through the Blood of his Croſs, by him to reconcile*

reconcile all Things unto himſelf; by him I ſay, whether th Things in Heaven, or Things in Earth.

Q. 2. What are the Parts of Chriſt's Prieſtly Office.

A. It hath two Parts: *Firſt*, Oblation, or offering of ſelf, Heb. ix. 14. *How much more ſhall the Blood of C who through the eternal Spirit offered himſelf without S God, purge your Conſciences from dead Works, to ſerve the ing God.* *Secondly*, Interceſſion for us, Heb. vii. 25. *W fore he is able alſo to ſave them to the uttermoſt, that com God by him, ſeeing he ever liveth to make Interceſſion for*

Q. 3. What is the End of Chriſt's Oblation?

A. The End of it as to God, it was to ſatisfy his inc Juſtice, Rom. iii. 25. *Whom God hath ſet forth to be a pitiation through Faith in his Blood, to declare his Righteou for the Remiſſion of Sins that are paſt, through the Forbea of God.* And as to Men to put away their Sins, Heb 26. *For then muſt he often have ſuffered ſince the Founda the World, but now once in the End of the World, he hat peared to put away Sin by the Sacrifice of himſelf.*

Q. 4. What is the firſt Difference between Chriſ other Prieſts?

A. Other Prieſts offered the Blood of Beaſts; Chri own Blood, Heb. ix. 12. *Neither by the Blood of Goa Calves, but by his own Blood, he entred in once into th Place, having obtained eternal Redemption for us.*

Q. 5. What is the ſecond Difference?

A. They offered many Sacrifices; Chriſt perfected one offering, Heb. x. 14. *For by one Offering he hath fected for ever them that are ſanctified.*

Q. 6. What was the Sacrifice Chriſt offered to God

A. His Body, Heb. x. 10. *By the which Will w ſanctified through the Offering of the Body of Jeſus Chri for all.* And his Soul, Iſa. liii. 10. *When thou ſhalt m Soul an Offering for Sin.*

Q. 7. Whence is the Efficacy of this Sacrifice?

A. From the Divine Perſon to whom that Soul and was united, Acts xx. 28. *Feed the Church of God, w hath purchaſed with his own Blood.*

Q. 8. What is the firſt Inference from it?

A. That Believers are diſcharged by Chriſt from al

l Debts, Acts xiii. 36. *And by him all that believe are from all Things.*

. What is the ſecond Inference?

That it is a fearful Thing to fall into the Hands of an : God, Luke xxiii. 31. *For if they do theſe Things in Tree, what ſhall be done in the dry?*

o. What is the third Inference?

That it is impoſſible for Man to ſatisfy God for his is, Pſal. cxxx. 3. *If thou, Lord, ſhouldeſt mark iniqui- Lord, who ſhall ſtand?*

1. What is the laſt Inference?

That the Chriſtian Religion only ſettles the Conſci- Peace, Heb. ix. 14. *How much more ſhall the Blood ?, who through the eternal Spirit offered himſelf without God, purge your Conſciences from dead Works to ſerve ng God?*

Of Chriſt's Kingly Office.

26. HOW doth Chriſt execute the Office of a King?

Chriſt executeth the Office of a King in ſubduing us ſelf, in ruling and defending us, and reſtraining and ring all his and our Enemies.

1. How manifold is Chriſt's Kingdom?

Twofold: *Firſt*, Internal in Mens Souls, Luke xvii. *hold the Kingdom of God is within you: Secondly*, Ex- ver the World, Eph. i. 22. *And hath put all Things is Feet, and gave him to be head over all Things to the*

2. What is the End of Chriſt's providential Kingdom?

The good and Salvation of the Church, John xvii. 2. *haſt given him Power over all Fleſh, that he ſhould rnal Life to as many as thou haſt given him.*

3. Wherein doth he exerciſe his Kingly Power?

In reſtraining his, and his Peoples Enemies, Pſal. 10. *Surely the Wrath of Man ſhall praiſe thee, the Re- of Wrath ſhalt thou reſtrain.*

4. How elſe is it exerciſed?

In protecting his Church amidſt all Enemies, Exod. iii. 3.

iii. 3. *And* Moſes *ſaid, I will now turn aſide, ana great Sight, why the Buſh is not burnt.*

Q. 5. What Inſtrument doth Chriſt uſe?

A. Angels are miniſtring Spirits to him, Heb. i. *they not all miniſtring Spirits, ſent forth to miniſter for t ſhall be Heirs of Salvation?* And Men, yea the worſt Rev. xii. 16. *And the Earth helped the Woman, and t opened her Mouth and ſwallowed up the Flood which t gon caſt out of his Mouth.*

Q. 6. In what Manner doth Chriſt rule the Worl

A. By ſupreme Power, Rev. ix. 16. *He hath on ture and on his Thigh a name written, King of Kings, Lords.* And perfect Wiſdom, Eph. i. 11. *In whom have obtained an Inheritance, being predeſtinated acco the Purpoſe of him, who worketh all Things after the C his own Will.*

Q. 7. What learn we from hence?

A. That the Church is ſaved amidſt all Dangers, Je 11. *For I am with thee, ſaith the Lord, to ſave thee; t make a full End of all Nations, whither I have ſcatter yet will I not make a full End of thee.*

Q. 8. What is the ſecond Inſtruction?

A. That the godly may ſafely truſt to Chriſt's 2 Chron. xvi. 9. *For the Eyes of the Lord run to throughout the whole Earth, to ſhew himſelf ſtrong in the of them whoſe Heart is perfect towards him.*

Q. 9. What is the third Inſtruction?

A. That all Plots againſt the Church ſhall ſurely feated, Iſa. liv. 17. *No Weapon that is formed agai ſhall proſper.*

Q. 10. What is the fourth Inſtruction?

A. It gives the Saints full Satisfaction in all Con Rom. viii. 28. *And we know that all Things work for good to them that love God, to them that are called ing to his Purpoſe.*

Q. 11. What is the laſt Inference?

A. We ſhould not ſtand in a ſlaviſh Fear of Men, 12. *I, even I am he that comforteth you; who art t thou ſhouldſt be afraid of a Man that ſhall die, and of of Man which ſhall be made as Graſs?*

Of Chriſt's Humiliation.

ſt. 27. WHEREIN did Chriſt's Humiliation conſiſt?

. Chriſt's Humiliation conſiſted in his being born, and in a low Condition, made under the Law, undergoing Miſeries of this Life, the Wrath of God, and the curDeath of the Croſs; in being buried, and continuing er the Power of Death for a Time.

Q. 1. What doth Chriſt's humbling of himſelf import?

. His voluntarineſs in the deepeſt Point of Self-denial, l. xl. 7. *Then ſaid I, lo I come, in the Volume of the Book written of me.*

Q. 2. What was the firſt Act of Chriſt's Humiliation?

A. His taking Man's Nature on him, with all its ſinleſs irmities, Rom. viii. 3. *God ſending his own Son, in the neſs of ſinful Fleſh, and for Sin condemned Sin in the Fleſh.*

Q. 3. What is the ſecond Part of his Humiliation?

A. That mean Life he lived in this World, which obſcu- his Divine Glory, Mark vi. 3. *Is not this the Carpenter, Son of* Mary?

Q. 4. What was the firſt Thing in Chriſt's Life that mbled him?

A. The Poverty of it, Mat. viii. 20. *And Jeſus ſaith unto , The Foxes have Holes, and the Birds of the Air have ſts; but the Son of Man hath not where to lay his Head.*

Q. 5. What was the ſecond Thing in his Life that humd him?

A. The Temptations of Satan, to which he was ſubject, t. iv. 1. *Then was Jeſus led up of the Spirit into the Wilneſs, to be tempted of the Devil, and that for our ſakes,* Heb. 17. *Wherefore in all Things it behoveth him to be made like o his Brethren,* v. 18. *For in that he himſelf hath ſuffered, ng tempted, he is able to ſuccour them that are tempted.*

Q. 6. What was the third Thing in Chriſt's Life that mbled him?

A. His Subjection to the Law, Gal. iv. 4. *But when the neſs of the Time was come, God ſent forth his Son, made of a man, made under the Law.*

Q. 7. What was the fourth Thing in Chriſt's Life tha humbled him?

A. The Revilings and Contradictions of Sinners, Heb xii. 3. *For conſider him that endured ſuch Contradictions of Sinners againſt himſelf.*

Q. 8. Wherein was Chriſt humbled in his Death?

A. His Death was painful and ignominious, Gal. iii. 13 *Chriſt hath redeemed us from the Curſe of the Law, being made a Curſe for us. For it is written, curſed is every one that hangeth on a Tree.* Made a Curſe for us, and deſerted in it, Mat xxvii. 46. *And about the ninth Hour, Jeſus cried with a loud Voice, ſaying; Eli, Eli, Lamaſabachthani, that is to ſay, My God, my God, why haſt thou forſaken me;*

Q. 9. What is the firſt inference from hence?

A. That Lowlineſs and Humility becomes Chriſt's Followers, Mat. xi. 29. *Take my Yoke upon you, and learn of me for I am meek, and lowly in Heart.*

Q. 10. What is the ſecond Inference?

A. That Chriſt's Love to Sinners is aſtoniſhingly great 2 Cor. viii. 9. *For ye know the Grace of our Lord Jeſus Chriſt that though he was rich, yet for your ſakes he became poor, that ye through his Poverty might be made rich.*

Q. 11. What is the third Inference?

A. Chriſtians ſhould be ready to ſuffer for Chriſt; 1 Pet iv. 1. *Foraſmuch as Chriſt hath ſuffered for us in the Fleſh arm yourſelves likewiſe with the ſame mind; for he that hath ſuffered in the Fleſh, hath ceaſed from Sin.*

Q. 12. What is the laſt Inference?

A. That Humiliation is the true Way to Exaltation, Mat xxiii. 12. *And whoſoever ſhall exalt himſelf, ſhall be abaſed and he that ſhall humble himſelf, ſhall be exalted.*

Of Chriſt's Exaltation.

Queſt. 28. WHEREIN conſiſts Chriſt's Exaltation

A. Chriſt's Exaltation conſiſts in h riſing again from the Dead on the third Day; in aſcendin up into Heaven, in ſitting at the right Hand of God th Father, and in coming to judge the World at the laſt Day.

Q. 1. What is the firſt Step of Chriſt's Exaltation?

A. H

A. His Reſurrection from the Dead.

Q. 2. How doth his Reſurrection appear?

A. By the Scripture Propheſies accompliſht in him, 1 Cor. xv. 4. *And that he was buried, and that he roſe again the third Day, according to the Scriptures.*

Q. 3. Why did Chriſt riſe again?

A. To eſtabliſh our Faith, and aboliſh our Sins, 1 Cor. xv. 17. *And if Chriſt be not riſen, your Faith is vain, you are yet in your Sins.*

Q. 4. What other End was there of Chriſt's Reſurrection?

A. To declare his Divine Power, Rom. i 4. *And declared to be the Son of God with Power, according to the Spirit of Holineſs, by the Reſurrection from the Dead. And to evidence the fulneſs of his Satisfaction,* John xvi. 10. *Of Righteouſneſs, becauſe I go to my Father, and ye ſee me no more.*

Q. 5. Did Chriſt riſe in the ſame Body he laid down?

A. It was ſubſtantially the ſame, John xx. 27. *Then ſaith he to* Thomas, *Reach hither thy Finger, and behold my Hands; and reach hither thy Hand, and thruſt it into my Side, and be not Faithleſs, but believing.*

Q. 6. What doth Chriſt's Reſurrection teach us?

A. The certainty of Reſurrection after Death, 1 Cor. xv. 20. *But now is Chriſt riſen from the Dead, and become the firſt Fruits of them that ſlept.*

Q. 7. What was the ſecond Step of Chriſt's Exaltation?

A. His Aſcention after forty Days into Heaven, Acts i. 2, 3. *Until the Day in which he was taken up, after that he through the Holy Ghoſt had given Commandments unto the Apoſtles, whom he had choſen, to whom alſo he ſhewed himſelf alive after his Paſſion, by many infallible Proofs, being ſeen of them forty Days, and ſpeaking of the Things pertaining to the Kingdom of God.*

Q. 8. Why did Chriſt ſtay ſo long on Earth?

A. To aſſure the Truth of his Reſurrection, and to ſettle the due Government of his Church, Acts i. 2, 3.

Q. 9. For what End did he aſcend?

A. To take Poſſeſſion of his Glory, John xvii. 5. *And now, O Father, glorify thou me with thine own ſelf, with the Glory which I had with thee before the World was.* And that

as our fore-runner, Heb. vi. 20. *Whither the fore-runner is for us entred, even Jesus,* &c.

Q. 10. In what Manner did Christ ascend?

A. Triumphantly, and magnificently, Psal. xlvii. 5. *God is gone up with a Shout, the Lord with a Sound of a Trumpet.*

Q. 11. What doth his Ascension teach us?

A. Heavenly-mindedness, Col. iii. 1, 2. *If ye then be risen with Christ, seek those Things which are above, where Christ sitteth at the right Hand of God; set your Affections on Things above, and not on Things on the Earth.* And an Encouragement in our Christian Race, Heb. xii. 1, 2. *Wherefore seeing we also are compassed about with so great a Cloud of Witnesses, let us lay aside every Weight, and the Sin which doth so easily beset us, and let us run with Patience the Race that is set before us, looking unto Jesus the Author and Finisher of our Faith. Who for the Joy that was set before him, endured the Cross, despising the Shame, and is sate down at the right Hand of the Throne of God.*

The Second Part of the 28th Question of Christ's Exaltation.

Quest. 1. WHAT was the Third Degree of Christ's Exaltation?

A. His sitting at God's right Hand in Heaven, Heb. i. 3. *When he had by himself purged our Sins, sate down on the right Hand of the Majesty on high.*

Q. 2. What doth God's right Hand signify?

A. A State of Honour, Heb. i. 13. *But to which of the Angels, said he, at any Time, Sit on my right Hand until I make thine Enemies thy Footstool?* And Power, Mat. xxvi. 64. *Hereafter shall ye see the Son of Man sitting on the right Hand of Power.*

Q. 3. What is implied in Christ's sitting there?

A. That his Work on Earth is finished, Heb. x. 11, 12. *But this Man after he had offered one Sacrifice for Sin, for ever sate down on the right Hand of God.*

Q. 4. What else doth it signify?

A. Christ's Power over all Enemies, Psal. cx. 2. *The Lord*

Lord ſhall ſend the Rod of thy Strength out of Sion; rule thou in the midſt of thine Enemies.

Q. 5. What learn we from Chriſt's ſitting there?

A. The high Honour believers are advanced to by Chriſt, Eph. ii. 6. *And hath raiſed us up together, and made us ſit together in heavenly Places in Chriſt Jeſus.*

Q. 6. What is the laſt ſtep of Chriſt's Exaltation?

A. His coming to Judgment, Acts x. 42. *And he commanded us to preach unto the People, and to teſtify that it is he which was ordained of God, to be judge of Quick and Dead.*

Q. 7. Is it certain there ſhall be a Judgment-day?

A. Yes, the Scripture aſſures it, 2 Cor. v. 10. *For we muſt all appear before the Judgment-ſeat of Chriſt.* And every Man's Conſcience witneſſes to it, Rom. ii. 16. *In the Day when God ſhall judge the Secrets of Men by Jeſus Chriſt, according to my Goſpel.*

Q. 8. What is the firſt Property of Chriſt's Judgment?

A. It will be awful and ſolemn, 1 Theſ. iv. 16. *For the Lord himſelf ſhall deſcend from Heaven with a Shout, with the Voice of the Arch-angel, and with the Trump of God, and the Dead in Chriſt ſhall riſe firſt.*

Q. 9. What is the ſecond Property of it?

A. It will be exact and critical, Rom. ii. 16. *In the Day when God ſhall judge the Secrets of Men by Jeſus Chriſt, according to my Goſpel,* Mat. xii. 36. *But I ſay unto you, That every idle Word that Men ſhall ſpeak, they ſhall give Account thereof in the Day of Judgment.*

Q. 10. What is the third Property of it?

A. It will be an univerſal Judgment, Rev. xx. 12. *And I ſaw the Dead, ſmall and great, ſtand before God, and the Books were opened.*

Q. 11. How is this a Part of Chriſt's Exaltation?

A. He now acts in the fulneſs of his Kingly Power, Mat. xxv. 34. *Then ſhall the King ſay unto them on his right Hand, Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.* And this will rowl away the Reproach of his Enemies, Rev. i. 7. *Behold he cometh with Clouds, and every Eye ſhall ſee him, and they alſo which pierced him.*

Q. 12. What learn we from Chriſt's being Judge?

A. That Believers ſhall not be caſt in Judgment, viii. 1. *There is therefore now no Condemnation to th are in Chriſt Jeſus.*

Q. 13. What learn we hence?

A. The deplorable State of Chriſtleſs Perſons, Lul 27. *But thoſe mine Enemies that would not that I ſhoul over them, bring hither, and ſlay them before me.*

Q. 14. What elſe learn we from Chriſt's Judgment

A. To give all Diligence to be found of him in 2 Pet. iii. 14. *Wherefore beloved, ſeeing that ye look f Things, be diligent, that ye may be found of him in Peac*

Of the Application of Chriſt.

Queſt. 29. HOW are we made Partakers of t demption purchaſed by Chriſt?

A. We are made Partakers of the Redemption pu by Chriſt, by the effectual Application of it to us holy Spirit.

Q. 1. What did our Redemption coſt Chriſt?

A. It coſt him his own Blood to obtain it, Heb. *Neither by the Blood of Goats and Calves, but by his ow he entred once into the holy Place, having obtained eter d.mption for us.*

Q. 2. Can none have the Benefit of it, except applied to them?

A. No; if Ch.iſt be not applied, we cannot be John i. 12. *But as many as received him, to them g Power to become the Sons of God, even to them that belie Name.*

Q. 3. Whoſe Work or Office is it to apply Chriſt

A. It is the Office and Work of God's Spirit, 45. *But after that the Kindneſs and Love of God our towards Man appeared, not by Works of Righteouſneſs we have done; but according to his Mercy he ſaved us waſhing of Regeneration, and renewing of the Holy Gh*

Q. 4. What Means doth the Spirit uſe in applying

A. The external Means he makes uſe of, is the M of the Goſpel, 1 Cor. iii. 5. *Who then is Paul, and Apollo, but Miniſters by whom ye believed?*

Q. 5. Is this ſufficient of itſelf?

A. No; the Bleſſing and Power of the Spirit muſt accompany it, or Chriſt cannot be applied, 1 Theſ. i. 5, 6. *For our Goſpel came not unto you in Word only, but alſo in Power, and in the Holy Ghoſt, and in much Aſſurance, as ye know what Manner of Men we were among you for your ſake. And ye became Followers of us, and of the Lord, having received the Word in much Affliction, with Joy of the Holy Ghoſt.*

Q. 6. To whom doth the Spirit apply Chriſt?

A. To thoſe that were given him of the Father before the World was, Acts xiii. 48. *And as many as were ordained to eternal Life believed,* John xiv. 17. *Even the Spirit of Truth, whom the World cannot receive, becauſe it ſeeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and ſhall be in you.*

Q. 7. Is the Application of Chriſt to a Soul finiſht at once?

A. Though the firſt Act of Faith unites the Soul to Chriſt? yet it is a continued Act, 1 Pet. ii. 4. *To whom coming as unto a living Stone.*

Q. 8. What learn you from hence?

A. What a deſtitute Thing the Soul is that is out of Chriſt, Rev. iii. 17, 18. *Becauſe thou ſayeſt I am rich, and increaſed with Goods, and have need of nothing, and knoweſt not that thou art wretched, and miſerable, and poor, and blind, and naked.*

Q. 9. What elſe doth it teach us?

A. The Riches and Dignity of Believers. Chriſt, and all his Purchaſes are theirs, 1 Cor. iii. 22, 23. *Whether Paul, or Apollo, or Cephas, or the World, or Life, or Death, or Things preſent, or Things to come, all are yours, and ye are Chriſt's, and Chriſt is God's.*

Q. 10. What elſe doth it teach us?

A. The Righteouſneſs of God in the Deſtruction of all Unbelievers, John v. 40, Mark xvi. 16. *He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned.*

Of our Union with Chriſt.

Queſt. 30. HOW doth the Spirit apply to us the Redemption purchaſed by Chriſt?

A. By working Faith in us, thereby uniting us to Chriſt in our effectual Calling.

Q. 1. Can none have ſaving Benefit by Chriſt, but ſuch as are united to him?

A. No; for as *Adam*'s Sin could not hurt us, except we had been in him; ſo Chriſt's Redemption cannot profit us, except we are in him, 1 Cor. i. 30. *But of him are ye in Chriſt Jeſus, who of God is made unto us Wiſdom, Righteouſneſs, Sanctification, and Redemption.*

Q. 2. What are the Bonds of this Union?

A. The Spirit on God's Part, 1 John iii. 24. *And he that keepeth his Commandments dwelleth in him, and he in him; and hereby we know that he abideth in us, by the Spirit which he hath given us.* And Faith on our Part, Eph. iii. 17. *That Chriſt may dwell in your Hearts by Faith.*

Q. 3. What is the firſt Property of this Union?

A. It is an intimate Union, Eph. v. 30. *For we are Members of his Body, of his Fleſh, and of his Bones.*

Q. 4. What is the ſecond Property?

A. It is an Union never to be diſſolved, Rom. viii. 35, 38. *Who ſhall ſeparate us from the Love of Chriſt? Shall Tribulation, Diſtreſs, or Perſecution, or Famine, or Nakedneſs, or Peril, or Sword? For I am perſuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things preſent, nor Things to come, nor Height, nor Depth, nor any other Creature, ſhall be able to ſeparate us from the Love of God which is in Chriſt Jeſus our Lord.*

Q. 5. What is the third Property of this Union?

A. It makes Chriſt, and all that he hath purchaſed, become ours, 1 Cor. iii. 23. *All are yours, and ye are Chriſt's, and Chriſt is God's.*

Q. 6. What is the fourth Property of this Union?

A. It is the Foundation and Root of all our ſpiritual and acceptable Obedience, John xv. 4. *Abide in me, and I in you;*

ou; as the Branch cannot bear Fruit of itſelf, except it abide in the Vine; no more can ye, except ye abide in me.

Q. 7. What is the firſt Inference from hence?

A. That ſaving Grace in the Saints is immortal, being ſecured to them in and by Chriſt, Col. iii. 3. *Your Life is hid with Chriſt in God.*

Q. 8. What is the ſecond Inference?

A. That the Relation between Chriſt and Believers is very dear and intimate, Eph. v. 30. *For we are Members of his Body, of his Fleſh, and of his Bones.*

Q. 9. What is the third Inference?

A. That Believers need not be afraid to go down to the Grave, Rom. viii. 38. *For I am perſuaded, that neither Death nor Life,——nor any other Creature ſhall be able to ſeparate us from the Love of God, which is in Chriſt Jeſus our Lord.* And this Union holds after Death, Mat. xxii. 31, 32. *But as touching the Reſurrection of the Dead, have ye not read that which was ſpoken unto you by God, ſaying, I am the God of Abraham, and the God of Iſaac, and the God of Jacob? God is not a God of the Dead, but of the Living.*

Q. 10. What is the fourth Inference?

A. That in wronging and perſecuting the Saints, Men wrong and perſecute Chriſt himſelf, Acts ix. 4. *And he fell to the Earth, and heard a Voice ſaying unto him, Saul, Saul, Why perſecuteſt thou me?*

Q. 11. What is the fifth Inference?

A. That in relieving and refreſhing the Saints, we relieve and refreſh Chriſt himſelf, Mat. xxv 34, 35. *For I was an hungry, and ye gave me Meat, and I was thirſty, and ye gave me drink; I was a Stranger, and ye took me in, naked and ye cloathed me. I was ſick, and ye viſited me. I was in Priſon, and ye came unto me,* ver. 40. *In as much as ye have done it unto one of the leaſt of theſe my Brethren, ye have done it unto me.*

Q. 12. What is the laſt Inference?

A. That there is a Sympathy in Chriſt under all the Preſſures and Grievances of his People, Heb. iv. 15. *We have not an high Prieſt which cannot be touched with the Feeling of our Infirmities, but was in all Points tempted like as we are, yet without Sin.*

Of

Of Effectual Calling.

Queſt. 31. WHAT is effectual Calling?

A. Effectual Calling is the W God's Spirit, whereby convincing us of our Sin and M enlightening our Minds in the Knowledge of Chriſt renewing our Wills, he doth perſuade and enable us t brace Jeſus Chriſt, freely offered to us in the Goſpel.

Q. 1. What makes the Difference between effectu ineffectual Calling?

A. Ineffectual Calling is when Men have nothing b external Sound of the Goſpel, Mat. xx. 16. *For m called, and few choſen.* Effectual is, when the Spirit in Conjunction with the Word, John vi. 45. *It is wri the Prophets, And they ſhall be all taught of God; ever therefore that hath heard, and hath learned of the Father eth unto me.*

Q. 2. What is the firſt Act of the Spirit in Eff Calling?

A. Conviction of Sin, John xvi. 8. *And when he i he will reprove the World of Sin.*

Q. 3. Do the Called of God hear any Voice from ven?

A. Ordinarily it is a Call without Sound, yet as ef ous as an audible Voice from Heaven.

Q. 4. What is the ſecond Act of the Spirit in our tual Calling?

A. The Illumination of the Mind in the Knowle Chriſt, Acts xxvi. 18. *To open their Eyes, and to tur from Darkneſs to Light, and from the Power of Sat God.*

Q. 5. In what Things doth it enlighten them?

A. In this, That Chriſt is their only Remedy, A 12. *Neither is there Salvation in any other; for there other Name under Heaven given among Men, whereby w be ſaved.* And their all-ſufficient Remedy, Heb. v *Wherefore he is able alſo to ſave them to the uttermoſt th unto God by him.*

Q. 6. What is the third Act?

is renewing of the Sinner's Will, and making it
Pſal. cx. 3. *Thy People ſhall be willing in the Day*
wer, Ezek. xxxvi. 26. *A new Heart alſo will I give*
a new Spirit will I put within you, and I will take
ſtony Heart out of your Fleſh, and I will give you an
Fleſh.

. Can no Man come to Chriſt till thus enabled?
lo, it's not in the Power of Man's Nature or Will,
renewed and enabled, Eph. i. 19, 20. *And what is*
ding Greatneſs of his Power to us-ward who believe, ac-
the working of his mighty Power, which he wrought
, when he raiſed him from the Dead, and ſet him on his
t Hand in the heavenly Places, John vi. 44. *No Man*
to me except the Father which hath ſent me draw him.

. What Sort of Men are moſt ordinarily called?
he poor and mean ones in the World, 1 Cor. i. 26.
ee your calling Brethren, how that not many wiſe Men
Fleſh, not many mighty, not many noble, are called;
hath choſen the fooliſh Things of the World to confound
; and God hath choſen the weak Things of the World to
the Things which are mighty.

). What is the firſt Inſtruction from it?
ouls effectually called are never loſt, Rom. xi. 29.
Gifts and Calling of God are without Repentance.

0. What is the ſecond Inſtruction?
ll Things co-operate to their good, Rom. viii. 28.
know that all Things work together for good to them that
d, to them who are called according to his Purpoſe.

1. What is the third Inſtruction?
t is dangerous to refuſe God's Call, Prov. i. 24. *Be-*
have called, and ye have refuſed, I have ſtretched out
d and no Man regarded.

2. What is the laſt Inſtruction?
hat Chriſtians are obliged to walk ſuitable to their
y Calling, 1 Theſ. ii. 12. *That ye would walk*
of God, who hath called you unto his Kingdom and

Of the Concomitants of Vocation.

Queſt. 32. WHAT Benefits do they that are effectually called partake of in this Life?

A. They that are effectually called do in this Life partake of Juſtification, Adoption, Sanctification, and the ſeveral Benefits which in this Life do either accompany, or flow from them.

Q. 1. Are all that be effectually called, juſtified?

A. Yes, God juſtifies all, and every Soul that obeys and anſwers his Call, Rom. viii. 30. *Whom he called, them he alſo juſtified.*

Q. 2. What other Benefits have the called in this Life?

A. They are all the adopted Children of God, Eph. i. 5. *Having predeſtinated us unto the Adoption of Children, by Jeſus Chriſt unto himſelf, according to the good Pleaſure of his Will.*

Q. 3. Are thoſe all the Benefits the called receive?

A. No, they are not only juſtified and adopted, but alſo ſanctified, 1 Cor. i. 30. *But of him are ye in Chriſt Jeſus, who of God is made unto us Wiſdom, Righteouſneſs, and Sanctification, and Redemption.*

Q. 4. Do theſe three Bleſſings come ſingly to the called?

A. No, they are all accompanied with Multitudes of other Bleſſings flowing from them, Eph. i. 3. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual Bleſſings, in heavenly Places in Chriſt.*

Q. 5. What are the Mercies flowing from Juſtification?

A. They are great and manifold, Rom. v. 1, 2, 3, 4, 5. *Therefore being juſtified by Faith, we have Peace with God, through our Lord Jeſus Chriſt, by whom alſo we have Acceſs by Faith into this Grace wherein we ſtand, and rejoice in the Hope of the Glory of God.*

Q. 6. What are the Benefits flowing from Adoption?

A. Free Acceſs to God, Eph. iii. 12. *In whom we have Boldneſs and Acceſs with Confidence by the Faith of him.* And a Title to Heaven, Rom. viii. 17. *If Children, then Heirs.*

Q. 7. What Bleſſings accompany Sanctification?

A. Union with Chriſt, Heb. ii. 11. *For both he that ſanctifieth, and they who are ſanctified, are all of one.* And Right

to

he Inheritance, Acts xx. 32. *And now, Brethren, I com-d you to God, and to the Word of his Grace, which is able to ld you up, and to give you an Inheritance among all them hich are ſanctified.*

Q. 8. What is the firſt Leſſon from hence?

A. That they are Enemies to their own Souls, who obey t the Goſpel-Call, 2 Theſ. i. 8. *In flaming Fire, taking engeance on them that know not God, and that obey not the oſpel of our Lord Jeſus Chriſt.*

Q. 9. What is the ſecond Leſſon from hence?

A. That the Eſtate of Believers abounds with ſpiritual ivileges, 1 Cor. iii. 22, 23. *Whether Paul, or Apollo, or Cephas, or the World, or Life, or Death, or Things preſent, Things to come, all are yours, and ye are Chriſt's, and Chriſt God's.*

Q. 10. What is the third Leſſon from hence?

A. That all the Believer's Privileges are not in Hope, but ne in Hand, 1 John iii. 1. *Behold what Manner of Love Father hath beſtowed upon us, that we ſhould be called the n of God.*

Q. 11. What is the fourth Leſſon?

A. The greateſt Sufferers for Chriſt have no Reaſon to re-nt their Call, Rom. viii. 18. *For I reckon that the Suffer-gs of this preſent Time are not worthy to be compared with e Glory that ſhall be revealed in us.*

Q. 12. What is the laſt Leſſon from hence?

A. That we have infinite Reaſon to bleſs God for the oſpel, by which we are called, 2 Theſ. ii. 14. *Whereunto called you by our Goſpel.*

Of Juſtification.

ueſt. 33. WHAT is Juſtification?

A. Juſtification is an Act of God's ee-Grace, wherein he pardoneth all our Sins, and accept-h us as righteous in his Sight, only for the Righteouſneſs Chriſt imputed to us, and received by Faith alone.

Q. 1. What are the Parts of Juſtification?

A. It conſiſts of two Parts: Firſt, the Pardon of Sin, Acts iii. 39. *And by him all that believe are juſtified from all*

Things from which ye could not be juſtified by the Law of Moſes: *Secondly*, The Acceptation of our Perſons as righteous, Rom. v. 1, 2, 3. *Therefore being juſtified by Faith we have Peace with God, through our Lord Jeſus Chriſt, whom alſo we have Acceſs by Faith into this Grace wherein we ſtand, and rejoice in Hope of the Glory of God.*

Q. 2. Whoſe Act is it to juſtify Sinners?

A. It is the Act of God alone, Rom. viii. 33. *It is God that juſtifieth.* Man's juſtifying of himſelf is nothing, Luke xvi. 15. *And he ſaid unto them, Ye are they which juſtify yourſelves before men, but God knoweth your Hearts; for that which is highly eſteemed amongſt Men, is Abomination in the Sight of God*, Nor other Mens juſtifying of us, Rev. iii. 1. *I know thy Works, that thou haſt a Name to live, and art dead.*

Q. 3. Is there any Thing in Man to merit his Juſtification?

A. No, it is an Act of Free-Grace in God, Rom. iii. 24. *Being juſtified freely by his Grace, through the Redemption which is in Jeſus Chriſt.*

Q. 4. If it be not for any inherent Righteouſneſs, how then?

A. It is for the Righteouſneſs of Chriſt imputed to us, Rom. iv. 6. *Even as* David *alſo deſcribeth the Bleſſedneſs of the Man unto whom God imputeth Righteouſneſs without Works.*

Q. 5. How is Chriſt's Righteouſneſs made ours?

A. By Application of it to us by Faith, Gal. ii. 16. *Knowing that a Man is not juſtified by the Works of the Law, but by the Faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the Faith of Chriſt, and not by the Works of the Law; for by the Works of the Law ſhall no Fleſh be juſtified.*

Q. 6. Is it not partly by Chriſt's Righteouſneſs, and partly our own?

A. No: by Chriſt's Righteouſneſs, without any Mixture of ours, Rom. iii. 28. *Therefore we conclude, that a Man is juſtified by Faith without the Deeds of the Law.*

Q. 7. *But doth not* James *ſay otherwiſe*, Jam. ii. 14. *What doth it profit, my Brethren, though a Man, ſays he, hath Faith and have not Works, Can Faith ſave him?*

A. The two Apoſtles contradict not one another; I ſpe

of Juſtification before God; and *James* of juſtiur Faith before Men.

. Is no Regard then to be had to good Works?

Yes, very great; they that believe, muſt be careful to in good Works, Tit. iii. 8. *That they which have be- God, might be careful to maintain good Works.* Theſe are good and profitable unto Men.

. Why can none be juſtified by Works?

Becauſe all are guilty before God, Rom. iii. 29. *Is ad of the Jews only? Is he not alſo of the Gentiles? the Gentiles alſo.* And the Law curſes all that are uilt, Gal. iii. 10. *Curſed is every one that continueth l Things which are written in the Book of the Law to*

. . . . . .

0. What is the firſt Inference from hence?

The happy State of Believers who are now at Peace od, Rom. v. 1. *Therefore being juſtified by Faith, we ace with God through our Lord Jeſus Chriſt.* And he juſtifieth he glorifieth, Rom. viii. 30. *Whom he them he alſo glorified.*

1. What is the ſecond Inference hence?

The Excellency and Neceſſity of Faith, Rom. iii. 30. *ircumciſion is juſtified by Faith, and the Uncircumciſion Faith.*

12. What is the third Inference?

That the Greatneſs of Sin is no Bar to Faith, ſince it Righteouſneſs of Chriſt that juſtifieth, 2 Cor. v. 21. *hath made him to be Sin for us, who knew no Sin, that be made the Righteouſneſs of God in him.*

13. What is the laſt Inference?

That Believers ought to be exceeding humble, and n Boaſting. The Law of Faith excludes Boaſting, ii. 27. *Where is boaſting then? It is excluded; by what Of Works? nay, but by the Law of Faith.*

Of Adoption.

34. WHAT is Adoption?

A. Adoption is an Act of God's Free- whereby we are received into the Number, and have

a Right to all the Privileges of the Sons of God.

Q. 1. How many Sorts of Sons be there?

A. There is one by Generation, and another by A tion, John i. 12, 13. *But as many as received him, to gave he Power to become the Sons of God, even to them th lieve in his Name; which were born not of Blood, nor Will of the Flesh, nor of the Will of Man, but of God.*

Q. 2. What moves God to adopt any Man?

A. Nothing but his Free-love, John iii. 1. *Behold Manner of Love the Father hath bestowed on us, that we be called the Sons of God.*

Q. 3. Is this Privilege common to all Men?

A. No; it's peculiar to them that receive him, Jo 12. *But as many as received him, to them gave he Power come the Sons of God.*

Q. 4. What is the first Property of Adoption?

A. It is a costly Relation, Gal. iv. 4, 5. *When the F of Time was come, God sent forth his Son, made of a W made under the Law, to redeem them that were under the that we might receive the Adoption of Sons.*

Q. 5. What is the second Property of Adoption?

A. It is an high and honourable Relation, 1 John i *Behold what Manner of Love the Father hath bestowed u that we should be called the Sons of God.*

Q. 6. What is the third Property of Adoption?

A. It is a free Relation on God's Part, Eph. i. 4, 5 *cording as he hath chosen us in him before the Foundation World, that we should be holy and without Blame before Love. Having predestinated us unto the Adoption of Ch by Jesus Christ to himself, according to the good Pleasure Will.* And it makes us free, John viii. 36. *If the Son sore shall make you free, ye shall be free indeed.*

Q. 7. What is the fourth Property of Adoption?

A. It is a permanent Relation, John viii. 35. *T abideth in the House for ever.*

Q. 8. What is the first Privilege of the adopted?

A. They have an Interest in God as Children in a F 2 Cor. vi. 18. *And will be a Father unto you, and ye sh my Sons and Daughters, saith the Lord Almighty.*

Q. 9. What is the second Privilege?

A.

A. Being God's Sons, they are Heirs of God, and joint eirs with Chriſt, Rom. viii. 17. *And if Children, then eirs, Heirs of God, and joint Heirs with Chriſt.*

Q. 10. What is the third Privilege?

A. Seaſonable and ſanctified Afflictions, Heb. xii. 6. *He urgeth every Son whom he receiveth.*

Q. 11. What is their fourth Privilege?

A. The Attendance and Miniſtry of Angels, Heb. i. 14. *Are they not all miniſtring Spirits, ſent forth to minifter for them who ſhall be Heirs of Salvation?*

Q. 12. What is their fifth Privilege?

A. The aſſiſtance of the Spirit in Prayer, Rom. viii. 15. *or ye have not received the Spirit of Bondage again to Fear, ut ye have received the Spirit of Adoption, whereby we cry, Abba Father.* And God's Audience of their Prayers, 1 John . 14. *And this is the Confidence that we have in him, That if e aſk any Thing according to his Will, he heareth us.*

Q. 13. What uſe ſhould we make of this?

A. It teacheth us to carry ourſelves as Children to our avenly Father: *Firſt,* In our Imitation of him, Eph. 5. 1. *ye therefore Followers of God as dear Children: Secondly,* In ir Submiſſion to him, Heb. xii. 9. *Furthermore, we have d Fathers of our Fleſh, which corrected us, and we gave em Reverence: Shall we not much rather be in Subjection to e Father of Spirits, and live? Thirdly,* In our Dependence i him, Mat. vi. 32. *For your heavenly Father knoweth that t have Need of all theſe Things.*

Of Sanctification.

eſt. 35. WHAT is Sanctification?

A. Sanctification is the Work of God's ee-Grace, whereby we are renewed in the whole Man, er the Image of God, and are enabled more and more to unto Sin, and live unto Righteouſneſs.

Q. 1. What are the Parts of Sanctification?

A. Dying unto Sin, and living unto God, Rom. vi. 11. *kewiſe reckon ye alſo yourſelves to be dead indeed unto Sin, but ve unto God, through Jeſus Chriſt our Lord.*

Q. 2. Who is the Author of Sanctification?

A. God only, Jude, ver. 1. *To them that are sanctifi God the Father.*

Q. 3. What is the Inſtrument of it?

A. The Word of God, John xvii. 17. *Sanctify through thy Truth; thy Word is Truth.*

Q. 4. What Part of Man is ſanctified?

A. Every Part, both of the Soul and Body, 1 Th 23. *And the very God of Peace ſanctify you wholly, and God your whole Spirit, Soul and Body, be preſerved bla unto the coming of our Lord Jeſus Chriſt.*

Q. 5. Is Sanctification perfected at once?

A. No; but by Degrees, 2 Pet. iii. 18. *But gr Grace, and in the Knowledge of our Lord and Savior Chriſt.*

Q. 6. When will it be made perfect?

A. When we come to Heaven, and not before, xiii. 10, 11. *But when that which is perfect is come, th which is in Part ſhall be done away.*

Q. 7. What are the Signs of true Sanctification?

A. When it runs into all Parts of our Converſation, i. 15. *But as he which hath called you is holy, ſo be ye ho Manner of Converſation: Secondly,* And continues End, Rev. xxii. 11. *Let him that is holy, be holy ſtill.*

Q. 8. What is the inſeparable Companion of S cation?

A. Righteouſneſs towards Men, Luke i. 74, 75. *wou'd grant unto us, that we being delivered out of the of our Enemies, might ſerve him without Fear, in Holine Righteouſneſs before him all the Days of our Life.*

Q. 9. What is oppoſite to Sanctification?

A. All Filthineſs of Fleſh and Spirit, 2 Cor. vii. 1 *ving therefore theſe Promiſes, dearly beloved, let us clea ſelves from all Filthineſs of Fleſh and Spirit.*

Q. 10. What is the Privilege of the ſanctified?

A. They are all elected, and ſhall be glorified, 1 2, 4. *Elect according to the Fore-knowledge of God the through Sanctification of the Spirit—to an Inheritance i tible and undefiled, and that fadeth not away, reſerved wn for you.*

Q. 11. What is the Caſe of them who live and die unſanctified?

A. They ſhall never ſee God, Heb. xii. 14. *Follow Peace with all Men, and Holineſs, without which no Man ſhall ſee the Lord.*

Q. 12. What differenceth true, from pretended Sanctification?

A. True Sanctification purgeth the Heart from the Love of Sin, Rom. vii. 15. *For that which I do, I allow not.* and the Life from the Dominion of Sin, Rom. vi. 19. *As ye have yielded your Members Servants to Uncleanneſs, and to Iniquity, unto Iniquity; even ſo now yield your Members Servants to Righteouſneſs, unto Holineſs.*

Q. 13. May great Sinners be ſanctified?

A. Yes, the Spirit of God can ſanctify the vileſt Heart, 1 Cor. vi. 11. *And ſuch were ſome of you, but ye are waſhed, but ye are ſanctified.*

Of Aſſurance, the Fruit of Juſtification.

Queſt. 36. WHAT are the Benefits which in this Life do either accompany, or flow from Juſtification, Adoption, and Sanctification?

A. The Benefits which in this Life do either accompany, or flow from Juſtification, Adoption, and Sanctification, are Aſſurance of God's Love, Peace of Conſcience, Joy in the Holy Ghoſt, Increaſe of Grace, and Perſeverance therein to the End.

Q. 1. Is Aſſurance poſſible to be attained in this Life?

A. Yes; for ſome have had it, Cant. vi. 3. *I am my Beloved's and my Beloved is mine.* And all Chriſtians are commanded to ſtrive for it, 2 Pet. i. 10. *Wherefore the rather, Brethren, give Diligence to make your Calling and Election ſure.*

Q. 2. How many Sorts of Aſſurance are there?

A. There is an objective Aſſurance, 2 Tim. ii. 19. *Nevertheleſs the Foundation of God ſtandeth ſure, having this Seal, the Lord knoweth them that are his.* And a ſubjective or perſonal Aſſurance, Gal. ii. 20. *Who loved me, and gave himſelf for me.*

Q. 3. Is perſonal Aſſurance perfect in this Life?

A. No,

A. No, it admits of Doubts and Fears, which interrupt it, and it is not always at one Height, 1 Cor. xiii. 10. *When that which is perfect is come, then that which is in Part ſhall be done away.*

Q. 4. On what Teſtimony is perſonal Aſſurance built?

A. Upon the Teſtimony of God's Spirit, witneſſing with ours, Rom. viii. 16. *The Spirit itſelf beareth Witneſs with our Spirit, that we are the Children of God.*

Q. 5. Doth the Spirit make uſe of Signs in us to aſſure us?

A. Yes, ordinarily he doth, 1 John iii. 14. *We know that we are paſſed from Death to Life, becauſe we love the Brethren.* And ver. 24. *Hereby we know that he abideth in us, by the Spirit which he hath given us.*

Q. 6. How is true Aſſurance diſcerned from Preſumption?

A. True Aſſurance humbles the Soul, Gal. ii. 20. *I am crucified with Chriſt; nevertheleſs I live, yet not I, but Chriſt liveth in me.* And makes the Soul afraid of Sin, 2 Cor vii. 1. *Having therefore theſe Promiſes, dearly beloved, let us cleanſe ourſelves from all Filthineſs of Fleſh and Spirit, perfecting Holineſs in the Fear of God.*

Q. 7. What is the uſual Seaſon of Aſſurance?

A. The Time of greateſt Sufferings for Chriſt, 1 Pet. iv. 14. *If ye be reproached, for the Name of Chriſt, happy are ye; for the Spirit of Glory and of God reſteth upon you.*

Q. 8. Is perſonal Aſſurance abſolutely neceſſary to Salvation?

A. No; a Man may be ſaved, and in Chriſt, without it, Iſa. l. 10. *Who is among you that feareth the Lord, that obeyeth the Voice of his Servant, that walketh in Darkneſs, and hath no Light? Let him truſt in the Name of the Lord, and ſtay upon his God?*

Q. 9. What is the Fruit of Aſſurance?

A. Joy unſpeakable amidſt outward Troubles, Rom. v. 11. *And not only ſo, but we alſo joy in God through our Lord Jeſus Chriſt, by whom we have now received the Atonement.*

Q. 10. What Sins uſually eclipſe our Aſſurance?

A. Negligence in Duty ſtarves it, 2 Pet. i. 10. *Give Diligence to make your Calling and Election ſure. For if ye do theſe Things ye ſhall never fall.* And ſinning againſt Light ſtabs

s it, Pſal. li. 8. *Make me to hear Joy and Gladneſs, that Bones which thou haſt broken may rejoice.*

. 11. What is the firſt Inference from this Doctrine?

. That no unregenerate Perſon can have any Aſſurance; it is the Fruit of Juſtification, Adoption and Sanctifica-

.

. 12. What is the ſecond Inference?

. That all the Joys of Heaven are not to come; but e communicated in this Life, 1 Pet. i. 8. *Whom having ſeen ye love; in whom though now ye ſee him not, yet belie-, ye rejoice with Joy unſpeakable and full of Glory.*

. 13. What is the third Inference?

. That aſſured Believers need to be circumſpect Perſons, they grieve not the Spirit, Eph. iv 30. *And grieve not ly Spirit of God, whereby ye are ſealed unto the Day of Re-tion.*

Of Peace of Conſcience.

. 1. WHAT doth the Word *Peace* ſignify in Scripture?

. In the Language of the Old Teſtament it ſignifies all poral Good, 1 Sam. xxv. 6. *Peace be both to thee, and e be to thine Houſe, and Peace be unto all that thou haſt.* in the New Teſtament all ſpecial Good; as 2 Theſ. iii. *Now the Lord of Peace give you Peace always.*

. 2. What are the Kinds of ſpecial Peace?

There is a twofold ſpecial Peace; One without us, econciliation, Rom. v. 1. *Therefore being juſtified by , we have Peace with God.* And Peace within us by of Conſolation, Col. iii. 15. *And let the Peace of God n your Hearts.*

. 3. What did our Peace coſt Chriſt?

It coſt him bloody Stripes and Sufferings, Iſa. liii. 5. *haſtiſement of our Peace was upon him, and by his Stripes re healed.*

. 4. Can none have true Peace but ſuch as are in him?

No; others may have falſe Peace, Luke xi. 21. *a ſtrong Man armed keepeth his Palace, his Goods are in e.* But Believers only have true Peace, Rom. v. 1.

Therefore

Therefore being juſtified by Faith, we have Peace with God through our Lord Jeſus Chriſt.

Q. 5. Have all Believers Peace in their Conſciences at all Times?

A. No, they are always in a State of Peace, but have not always the Senſe of Peace, Iſa. l. 10. *Who is among you that feareth the Lord, and obeyeth the Voice of his Servant, that walketh in Darkneſs, and hath no Light? Let him truſt in the Name of the Lord, and ſtay upon his God.*

Q. 6. What is that which hinders the Senſe of Peace in Believers?

A. Their Sins againſt the Lord, and grieving of his Spirit, Iſa. lix. 2. *But your Iniquities have ſeparated between you and your God; and your Sins have hid his Face from you, that he will not hear.*

Q. 7. What maintains the State of Peace when the Senſe of Peace is loſt?

A. Chriſt's continual and potent Interceſſion with the Father for us, 1 John ii. 1, 2. *My little Children, theſe Things write I unto you, that ye ſin not; and if any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.*

Q. 8. What is the beſt Way to maintain our Peace with God?

A. Strict walking by Goſpel-Rules, Gal. vi. 16. *And as many as walk according to this Rule, Peace be on them.*

Q. 9. Doth this Peace come and go with outward Peace?

A. No, we may enjoy this when no Peace is to be had in the World, John xvi. 33. *Theſe Things I have ſpoken unto you, that in me ye might have Peace; in the World ye ſhall have Tribulation, but be of good Chear, I have overcome the World.*

Q. 10. What is the firſt Inſtruction from hence?

A. That the Wicked are in a ſad Caſe at all Times, but eſpecially in evil Times, Iſa. lvii. 20, 21. *But the wicked are like the troubled Sea when it cannot reſt, whoſe Waters caſt up Mire and Dirt; There is no Peace, ſaith my God, to the wicked.*

Q. 11. What is the ſecond Inſtruction from hence?

A. That the chief Care of a Chriſtian ſhould be to keep his Peace with God, Jer. xvii. 17. *Be not a Terror to me, Thou art my Hope in the Day of Evil.*

Q. 12. What is the laſt Inſtruction?

A. Let

. Let the Saints long to be in Heaven; the State of full perfect Peace, Iſa. lvii. 2. *He ſhall enter into Peace; they reſt in their Beds, each one walking in his Uprightneſs.*

Of Joy in the Holy Ghoſt.

ſt. 1. HOW many Sorts of Joy are there among Men?

A. There is a ſenſitive Joy, Acts xiv. 17. *Nevertheleſs he not himſelf without Witneſs, in that he did good, and gave ain from Heaven, and fruitful Seaſons, filling our Hearts Food and Gladneſs.* A ſinful Joy, Prov. xv. 21. *Folly is to him that is deſtitute of Wiſdom.* And a ſpiritual Joy, m. v. 11 *And not only ſo, but we alſo joy in God through Lord Jeſus Chriſt.*

Q. 2. Why is ſpiritual Joy called Joy in the Holy oſt?

A. Becauſe the Holy Ghoſt is the Author of it, Gal. v. *But the Fruit of the Spirit is Love, Joy, Peace,* &c.

Q. 3. What is the firſt Thing begets Joy in the Saints?

A. The firſt Thing they joy in is, their Juſtification be- re God, Iſa. lxi. 10. *I will greatly rejoice in the Lord, my ul ſhall be joyful in my God; for he hath cloathed me with Garments of Salvation, he hath covered me with the Robes Righteouſneſs.*

Q. 4. What is the ſecond Thing that breeds this Joy?

A. Hopes of Glory breeds Joy in the Saints, Rom. v. 2. *rejoice in Hopes of the glory of God.*

Q. 5. What is the Inſtrument by which the Spirit con- s this Joy?

A. Faith is the Inſtrument of it, Phil. i. 25. *And having Confidence, I know that I ſhall abide and continue with all, for your furtherance and Joy of Faith.*

Q. 6. What is the firſt Property of this Joy?

A. It is Joy unſpeakable, and full of Glory, 1 Pet. i. 8. *lieving, ye rejoice with Joy unſpeakable, and full of glory.*

Q. 7. What is the ſecond Property of it?

A. That it is not in the Power of Men to deprive the nts of it, John xvi. 22. *And your Joy no Man taketh from*

Q. 8.

Q. 8. What is the third Property of it?

A. It makes the Soul free and chearful in the Ways Obedience, Pſal. cxix. 32. *I will run the Ways of thy Co mandments, when thou ſhalt enlarge my Heart.*

Q. 9. What is moſt deſtructive to a Chriſtian's Joy?

A. Sin, eſpecially Sin againſt Light, Pſal. li. 8. *Ma me to hear Joy and gladneſs, that the Bones which thou ha broken may rejoice.*

Q. 10. What ſhould be the main Care of a Chriſtian i this World?

A. To maintain his Joy in God to the laſt, Acts xx. 2. *But none of theſe Things move me, neither count I my Life de to myſelf, ſo that I might finiſh my Courſe with Joy.*

Q. 11. Have not Hypocrites their Joys as well as re Chriſtians?

A. Yes, but the Joy of the Hypocrite is not grounde upon Scripture-warrant, and will vaniſh away, and wi come to nothing at laſt, John v. 35. *He was a burning and ſhining Light, and ye were willing for a Seaſon to rejoice in h Light.*

Q. 12. What is the firſt Inference from hence?

A. Let all that expect Joy in the Holy Ghoſt, ſee tha they preſerve Purity of Conſcience and Converſation, 2 Co i. 12. *Grace be to you, and Peace from God our Father, an from the Lord Jeſus Chriſt.*

Q. 13. What is the laſt Inference?

A. That Religion is no melancholy Thing, but the Foun tain of all Joy and Pleaſure, Prov. iii. 17. *Her Ways ar Ways of Pleaſantneſs, and all her Paths are Peace.*

Of the Increaſe of Grace.

Queſt. 1. DOTH all true Grace increaſe and grow?

A. Yes, it doth, like the Morning Light, Prov. iv. 18. *The Path of the Juſt is as the ſhining Light, that ſhineth more and more unto the perfect Day.* And for thi End God hath appointed Miniſters and Ordinances, Eph. iv 11, 12. *And he gave ſome Apoſtles, and ſome Prophets, an ſome Evangeliſts, and ſome Paſtors and Teachers; for the per fecting*

ig of the Saints, for the Work of the Miniſtry, for the edi-
: of the Body of Chriſt.

. 2. Cannot falſe or ſeeming Grace grow?

. It may ſpring up and ſeem to flouriſh for a Time; comes not to Perfection, Luke viii. 14. *And that which among Thorns are they which when they have heard, go h, and are choaked with Cares, and Riches, and Pleaſures this Life, and bring no Fruit to Perfection.*

Q. 3. What is the firſt Reſpect in which Grace grows?

A. It grows by deeper rooting itſelf in the Soul, Eph. iii. *That Chriſt may dwell in your Hearts by Faith, that ye e rooted and grounded in Love, may be able,* &c.

Q. 4. What is the Manner of its Growth?

A. It grows in Reſpect of its greater fitneſs and readineſs r Acts of Obedience, Col. i. 11. *Strengthned with all ght, according to his glorious Power, unto all Patience and g-ſuffering, with joyfulneſs.*

Q. 5. What is the third Reſpect or Manner of its Growth?

A. It grows in Reſpect of its Abilities to fix the Mind ore ſteadily on ſpiritual Things. Hence grown Chriſtians e called ſpiritual Men, Gal. vi. 1. *Ye which are ſpiritual ſtore ſuch an one in the Spirit of Meekneſs.*

Q. 6. Why muſt all true Grace grow?

A. Becauſe there is a Stature to which Chriſtians are apinted, Eph. iv. 12, 13. *Till we all come in the Unity of the ith, and of the Knowledge of the Son of God, unto a perfect an, unto the Meaſure of the Stature of the Fulneſs of Chriſt.*

Q. 7. What are the Cauſes of a Chriſtian's Growth?

A. Union with Chriſt, John xv. 4. *As the Branch cannot r Fruit of itſelf, except it abide in the Vine, no more can ye cept ye abide in me.* And his Bleſſings on the Ordinances, . lv. 10, 11. *For as the Rain cometh down, and the Snow m Heaven, and returneth not thither, but watereth the Earth, d maketh it bring forth and bud, that it may give Seed to the ower, and Bread to the Eater; ſo ſhall my Word be that goeth t of my Mouth, it ſhall not return unto me void, but it ſhall acmpliſh that which I pleaſe, and it ſhall proſper in the Thing hereto I ſent it.* And Providences, Phil. i. 19. *For I know at this ſhall turn to my Salvation through your Prayers, and e Supply of the Spirit of Jeſus Chriſt.*

Q. 8. May not true Grace ſometimes decay?

A. Yes it may, Rev. ii. 4. *Nevertheleſs I have ſomewhat againſt thee, becauſe thou haſt left thy firſt Love.* But not utterly, 1 John iii. 9. *Whoſoever is born of God doth not commit Sin, for his Seed remaineth in him.*

Q. 9. What is the firſt Inference from hence?

A. To bleſs God for Goſpel Ordinances, Pſal. xcii. 13, 14. *Thoſe that be planted in the Houſe of the Lord, ſhall flouriſh in the Courts of our God, they ſhall ſtill bring forth Fruit in old Age; they ſhall be fat and flouriſhing.*

Q. 10. What is the ſecond Inference?

A. Hence we ſee the miſerable State of them that grow worſe and worſe, Jude, verſe 12. *Theſe are Spots in your Feaſts of Charity, when they feaſt with you, feeding themſelves without Fear. Clouds they are without Water, carri'd about of Winds. Trees whoſe Fruit withereth; without Fruit, twice dead, pluckt up by the Root.*

Q. 11. What is the third Inference?

A. Chriſtians ſhould not be diſcouraged at their weakneſs in Grace, for they have a merciful Chriſt, Iſa. xlii. 3. *A bruiſed Reed ſhall he not break, and the ſmoaking Flax, ſhall he not quench, he ſhall bring forth Judgment unto Truth.* And a ſure Promiſe, Job xvii. 9. *The Righteous alſo ſhall hold on his Way; and he that hath clean Hands ſhall be ſtronger and ſtronger.*

Q. 12. What is the laſt Inference?

A. That all true Chriſtians draw daily nearer and nearer to the heavenly and perfect State, 2 Cor. iv. 16. *For which Cauſe we faint not; but though our outward Man periſh, yet the inward Man is renewed Day by Day.* Rom. xiii. 11. *Now is our Salvation nearer than when we believed.*

Of Perſeverance.

Queſt. 1. WHAT is Perſeverance to the End?

A. It is the ſteady and conſtant continuance of Chriſtians in the Ways of Duty and Obedience, amidſt all Temptations and Diſcouragements to the contrary, Col. i. 23. *If ye continue in the Faith, grounded and ſettled, and be not moved away from the Hope of the Goſpel, which ye have heard, and which was preached to every Creature*

re which is under Heaven, whereof I Paul am made a Miniſter.

Q. 2. Do all that profeſs Chriſt, continue in him?

A. No; many that at firſt zealouſly profeſs him, afterwards fall away, John vi. 66. *From that Time many of his Diſciples went back, and walked no more with him.*

Q. 3. Why do not all perſevere?

A. Becauſe all Profeſſors have not a good Root and Foundation, Matt. xiii. 20, 21. *But he that received the Seed in ſtony Places, the ſame is he that heareth the Word, and anon with Joy receiveth it, yet hath he not root in himſelf, but endureth for a while; for when Tribulation, or Perſecution ariſeth becauſe of the Word, by and by he is offended.*

Q. 4. What is the firſt Ground of the Saints Perſeverance?

A. God's electing Love, in which they are given to Chriſt, John x. 29. *My Father which gave them me, is greater than all, and no Man is able to pluck them out of my Father's Hand.*

Q. 5. What is the ſecond Ground of Perſeverance?

A. The immortal Nature of ſanctifying Grace, John iv. 14. *But whoſoever drinketh of the Water that I ſhall give him, ſhall never thirſt; but the Water that I ſhall give him, ſhall be in him a Well of Water, ſpringing up into everlaſting Life,* 1 John iii. 9. *For his Seed remaineth in him.*

Q. 6. What is the third Ground of it?

A. The Covenant of Grace, Jer. xxxii. 40. *I will make an everlaſting Covenant with them, That I will not turn away from them to do them good; but I will put my Fear in their Hearts, that they ſhall not depart from me.*

Q. 7. What is the fourth Ground of it?

A. Chriſt's effectual Interceſſion, Luke xxii. 32. *But I have prayed for thee, that thy Faith fail not.*

Q. 8. Are there no Declinings of Grace in the Saints?

A. Yes, there are, Rev. ii. 4. *Nevertheleſs I have ſomewhat againſt thee, becauſe thou haſt left thy firſt Love.* Yet Grace cannot be totally or finally loſt. For the Seed of God remaineth in the ſanctified, 1 John iii. 9. *Whoſoever is born of God doth not commit Sin, for his ſeed remaineth in him; and he cannot ſin, becauſe he is born of God.*

Q. 9. Is there no Hope of Salvation for final Apoſtates?

A. No; the Goſpel gives none, Heb. x. 38. *But if any Man draw back, my Soul ſhall have no Pleaſure in him.*

Q. 10. What is the firſt Inſtruction hence?

A. It warns all Men to lay a good Foundation, leſt the Buildings of Hope be overturned when the Storm comes, Mat. vii. 24, 25. *Therefore whoſoever heareth theſe Sayings of mine, and doeth them, I will liken him to a wiſe Man which built his Houſe upon a Rock, and the Rain deſcended, and the Floods came, and the Winds blew, and beat upon that Houſe, and it fell not; for it was founded upon a Rock.*

Q. 11. What is the ſecond Inſtruction?

A. That all Men ſhould look to themſelves leſt they loſe the Things which they have wrought, 2 Epiſt. of John, ver. 8. *Look to yourſelves, that ye loſe not thoſe Things which we have wrought, but that we receive a full Reward.*

Q. 12. What is the laſt Inſtruction?

A. Let no true Chriſtian be diſcouraged, how weak ſoever for God is able to make him ſtand, Rom. xiv. 4. *Who art thou that judgeſt another Man's Servant? to his own Maſter he ſtandeth or falleth, yea, he ſhall be holden up; for God is able to make him ſtand.*

Of Perfection at Death.

Queſt. 37. WHAT Benefits do Believers receive from Chriſt at their Death?

A. The Souls of Believers are at their Death made perfect in Holineſs, and do immediately paſs into Glory; their Bodies being ſtill united to Chriſt, do reſt in their Graves till the Reſurrection.

Q. 1. What is the State of perfect Holineſs?

A. It conſiſts in a perfect Freedom from Sin, or any of the leaſt Inclination to Sin, Eph. v. 27. *That he may preſent it to himſelf a glorious Church, not having Spot or Wrinkle, or any ſuch Thing, but that it ſhould be holy and without blemiſh.*

Q. 2. Wherein elſe doth Perfection conſiſt?

A. It conſiſts in the Attainment of the higheſt Meaſures and Degrees of Holineſs the Creature is capable of, Eph. iv. 12, 13.

, 13. *For the perfecting of the Saints,——till we all come in* : *Unity of the Faith, and of the Knowledge of the Son of God,* a *perfect Man, unto the Meaſure of the Stature of the fulneſs* : *Chriſt.*

Q. 3. Cannot this be attained whilſt in the Body.

A. No; for here all our Graces are imperfect, 1 Cor. iii. 12. *For now we ſee through a Glaſs darkly, but then ace to Face.* And we live at a Diſtance from God, 2 Cor. 6. *Whilſt we are at Home in the Body, we are abſent from he Lord.*

Q. 4. How is this attained at Death?

A. At Death the Roots of Sin are pulled up out of the believer's Nature, Heb. xii. 23. *And to the Spirits of juſt men made perfect.*

Q. 5. Why muſt the Soul be made perfect at Death?

A. Becauſe the Purity of the heavenly State admits no Sin or Imperfection, Rev. xxi. 27. *And there ſhall in no wiſe enter into it; any Thing that defileth, neither whatſoever worketh Abomination, or maketh a Lye; but they which are written in the Lamb's Book of Life.*

Q. 6. What is the firſt Inference from hence?

A. That Death ſhould be lovely and deſirable in the Eyes of Believers, Phil. i. 23. *having a Deſire to depart, and to be with Chriſt, which is far better.*

Q. 7. What is the ſecond Inference?

A. That God hath provided ſingular Relief for his People that now groan under their Sins, and many Imperfections, 1 Cor. xiii. 12, 13. *And now we ſee through a Glaſs darkly, but then Face to Face. Now I know in Part; but then ſhall I know, even as alſo I am known.*

Q. 8. What is the third Inference?

A. That the heavenly State is infinitely above and beyond whatever we enjoy here, 1 Cor. ii. 9. *But as it is written, Eye hath not ſeen, nor Ear heard, neither have entred into the Heart of Man, the Things which God hath prepared for them that love him.*

Q. 9. What is the fourth Inference?

A. That Believers are but a ſmall Diſtance from the Satisfaction of all their Deſires, Rom. xiii. 11. *Now is our Salvation nearer than when we believed.*

Q. 10. What is the fifth Inference?

A. That the Saints ſhould earneſtly purſue that Perfection, even in this imperfect State, Phil. iii. 13, 14. *Brethren, I count not myſelf to have apprehended; but this one Thing I do, forgetting thoſe Things which are behind, and reaching forth to thoſe Things which are before, I preſs towards the Mark, for the Price of the high Calling of God in Chriſt Jeſus.*

Q. 11. What is the ſixth Inference?

A. That Death to the Saints is better than Life, Phil. i. 21. *For to me to live is Chriſt, and to die is gain.*

Q. 12. What is the laſt Inference?

A. That Faith is abſolutely neceſſary to entitle us to this perfect State.

Of immediate Glorification.

Queſt. 1. DO all that die in Chriſt immediately paſs into Glory?

A. Yes, they do, Luke xxiii. 43. *To Day ſhalt thou be with me in Paradiſe,* Phil. i. 23. *Having a Deſire to depart, and to be with Chriſt.*

Q. 2. What is the firſt Reaſon for their immediate Glorification?

A. Becauſe Heaven is prepared and ready for them, Mat. xxv. 34. *Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.*

Q. 3. What is the ſecond Reaſon for it?

A. Becauſe at Death they are as ready for Heaven as ever they ſhall be, John ix. 4. *I muſt work the Work of him that ſent me while it is Day, the Night cometh, when no Man can work*

Q. 4. What is the third Reaſon for it?

A. Becauſe Death elſe could not be gain, as it is, Phil. i 21. *For to me to live is Chriſt, and to die is gain*

Q. 5. What is the fourth Reaſon for it?

A. Becauſe there is the ſame Reaſon for all, as for any one: But ſome are immediately glorified, Luke xxiii. 43. *To Day ſhalt thou be with me in Paradiſe.*

Q. 6. What is the fifth Reaſon for it?

A. Becauſe

A. Becauſe Chriſt longs for their coming to him, and they for his Enjoyment; and theſe Longings are in vain, if not ſatisfied, Rev. xxii. 17, 20. *And the Spirit and the Bride ſay, Come; and let him that heareth ſay, come; and let him that is a Thirſt, ſay, come; and whoſoever will, let him take of the Water of Life freely; he which teſtifieth theſe Things, ſaith, Surely, I come quickly, Amen, even ſo, come Lord Jeſus.*

Q. 7. What is the firſt Inſtruction from hence?

A. That the Apparitions of departed Saints ordinarily are but Fables. They wander not, Rev. iii. 12. *Him that overcometh will I make a Pillar in the Temple of my God, and he ſhall go no more out.*

Q. 8. What is the ſecond Inference?

A. That Purgatory is a groundleſs Fable, and Invention of Men; and the Scriptures alledged to countenance it, groſly abuſed, 1 Pet. iii. 19. *By the which alſo he went and preacht unto the Spirits in Priſon.*

Q. 9. What is the third Inference from it?

A. That Heaven muſt needs be a marvellous Surprize to Believers, how long ſoever they have converſed with it here.

Q. 10. What is the fourth Inference?

A. The Conſideration of this ſhould provoke Saints to work hard to finiſh all they have to do on Earth, Eccleſ. ix. 10. *Whatſoever thy Hand findeth to do, do it with thy Might; for there is no Work, nor Device, nor Knowledge, nor Wiſdom in the Grave whither thou goeſt.*

Q. 11. What is the fifth Inference?

A. That there is no Reaſon to grieve exceſſively for departed Saints, 1 Theſ. iv. 14. *Even ſo them alſo which ſleep in Jeſus will God bring with him.*

Q. 12. What is the laſt Inference?

A. That Chriſtleſs ones are immediately in Hell, Luke xvi. 22, 23. *The rich Man alſo died, and was buried, and in Hell he lift up his Eyes, being in Torment.*

Of reſt in the Grave.

Queſt. 1. WHY muſt Believers come to the Grave?

A. Becauſe where Sin has been, Death, by the Law, muſt follow, Rom. v. 12. *Wherefore as by one Man*

Man Sin entred into the World, and Death by Sin, and ſo Death paſſed upon all Men, for that all have ſinned.

Q. 2. What is the firſt Privilege of their Bodies there?

A. 'Tis the Privilege of their Bodies to be there in Union with Chriſt, 1 Theſ. iv. 14. *Them alſo which ſleep in Jeſus will God bring with him.*

Q. 3. What is their ſecond Privilege?

A. Their Graves are Places of Reſt; not Priſons, but Beds of Reſt, Iſa. lvii. 2. *He ſhall enter into Peace, they ſhall reſt in their Beds, each one walking in his Uprightneſs.*

Q. 4. What is the firſt Evil they reſt from?

A. All the Toils, and Troubles, and Afflictions of this Life, Rev. xiv. 13. *They may reſt from their Labours, and their Works do follow them.*

Q. 5. What is the ſecond Evil they reſt from?

A. They reſt from all Perſecutions from Men, Job iii. 17. *There the wicked ceaſe from troubling, and there the weary be at reſt.*

Q. 6. What is the third Evil they reſt from?

A. They reſt from Sin, never to feel Temptation or Inclination to Sin, Heb. xii. 23. *And to the Spirits of juſt Men made perfect.*

Q. 7. How long ſhall the Bodies reſt in the Grave?

A. Not for ever, but till the Day of the Reſurrection. Job xix. 26. *For though after my Skin Worms deſtroy this Body, yet in my Fleſh ſhall I ſee God.*

Q. 8. What is the firſt Inference from hence?

A. That Union with Chriſt redounds to the ſingular Advantage of the Body as well as the Soul, Rom. viii. 11. *But if the Spirit of him that raiſed up Jeſus from the Dead dwell in you, he that raiſed up Chriſt from the Dead, ſhall alſo quicken your mortal Bodies by his Spirit that dwelleth in you.*

Q. 9. What is the ſecond Inference?

A. That Death diſſolves not the Union betwixt Chriſt and the Souls or Bodies of his, Mat. xxii. 32. *I am the God of Abraham, the God of Iſaac, and the God of Jacob; God is not the God of the Dead, but of the Living.*

Q. 10. What is the third Inference?

A. That ſeeing our Bodies are to have ſo long and ſo ſweet reſt in the Grave, we ſhould not ſpare them in God's Ser-

vice

e now, 2 Pet. i. 13, 14. *Yea, I think it meet, as long as I in this Tabernacle, to ſtir you up, by putting you in Remembrance, knowing that ſhortly I muſt put off this my Tabernacle, en as our Lord Jeſus Chriſt hath ſhewed me.*

Q. 11. What is the fourth Inference?

A. That Chriſtians ſhould neither too much fear their wn, nor ſorrow for others Death, Rom. viii. 38. *For I am rſuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers,——nor any other Creature ſhall be able o ſeparate us from the Love of God which is in Chriſt Jeſus our ord,* 1 Theſ. iv. 13. *I would not have you to be ignorant concerning them which are aſleep, that ye ſorrow not even as others which have no Hope.*

Of the Reſurrection.

Queſt. 1. IS the Reſurrection a credible Doctrine?

A. Yes, it is, Acts xxvi. 8. *Why ſhould it be thought a Thing incredible with you, that God ſhould raiſe the Dead?*

Q. 2. Why then doth it ſeem incredible to Man?

A. Becauſe they err, not knowing the Scriptures, and the Power of God, Mark xii. 24. *Do ye not therefore err, becauſe ye know not the Scriptures, neither the Power of God?* The Power of God aſſures us it may be ſo, and the Word of God tells us it muſt be ſo.

Q. 3. Is it ſinful to doubt of the Doctrine of the Reſurrection?

A. 'Tis not only a Sin to doubt it, but an Hereſy to deny it, being a fundamental Article, Heb. vi. 2. *And of the Reſurrection of the Dead,* 1 Cor. xv. 13, 14. *But if there be no Reſurrection of the Dead, then is Chriſt not riſen; and if Chriſt be not riſen, then is our preaching vain, and your Faith alſo vain.*

Q. 4. Who muſt riſe again at the Reſurrection?

A. All Men, good and bad, muſt riſe again, Acts xxiv. 15. *And have Hope towards God, which they themſelves alſo allow, that there ſhall be a Reſurrection of the Dead, both of the Juſt and the Unjuſt,* Rev. xx. 12, 13, 14. *And I ſaw the dead ſmall and great, ſtand before God,* &c.

Q. 5.

Q. 5. What is the firſt Difference betwixt the Reſurrection of the Juſt and the Unjuſt?

A. Saints riſe by virtue of their Union with Chriſt, Rom. viii. 11. *But if the Spirit of him that raiſed up Jeſus from the Dead dwell in you; he that raiſed up Chriſt from the Dead, ſhall alſo quicken your mortal Bodies by his Spirit that dwelleth in you.* But the Wicked by his Power.

Q. 6. What is the ſecond Difference?

A. The ſecond and main Difference will be in the contrary Ends to which they riſe, ſome to Life, and ſome to Condemnation, Dan. xii. 2. *And many of them that ſleep in the Duſt of the Earth ſhall awake, ſome to everlaſting Life, and ſome to Shame, and everlaſting Contempt.*

Q. 7. What is the Glory to which Saints Bodies ſhall be raiſed?

A. In the Likeneſs of Chriſt's glorious Body, Phil. iii. 21. *Who ſhall change our vile Body, that it may be faſhioned like to his glorious Body.*

Q. 8. What is the firſt Inference from hence?

A. That every Man ſhould ſtrive to the uttermoſt to attain to the Reſurrection of the juſt, Phil. iii. 10, 11. *That I may know him, and the Power of his Reſurrection, and the Fellowſhip of the Sufferings, being made conformable unto his Death if by any Means I might attain to the Reſurrection of the Dead.*

Q. 9. What is the ſecond Inference?

A. Comfort to them that now groan under manifold Diſtempers, and Deformities of Body; they being made equal to Angels, Mark xii. 25. *For when they ſhall riſe from the Dead, they neither marry, nor are given in Marriage, but are as the Angels which are in Heaven.*

Q. 10. What is the third Inference?

A. Get Union with Chriſt by Faith, as you expect a joyful Reſurrection, John xi. 25. *Jeſus ſaid unto her, I am the Reſurrection, and the Life; he that believeth in me, though he were dead, yet ſhall he live.*

Q. 11. What is the fourth Inference?

A. Saints ſhould not fear Death, Gen. xlvi. 3. *Fear not to go down into Egypt.*

Q. 12. What is the laſt Inference?

A. Imploy your Bodies for good now.

Of Chriſt's acknowledging Believers.

Queſt. 38. WHAT Benefits do Believers receive from Chriſt at the Reſurrection?

A. At the Reſurrection Believers being raiſed up in Glory, ſhall be openly acknowledged, and acquitted in the Day of Judgment, and made perfectly bleſſed in the full enjoyment of God to all Eternity.

Q. 1. What is it to be acknowledged by Chriſt?

A. It is Chriſt's owning of the ſpecial Relation betwixt him and them, Mat. xxv. 34. *Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.*

Q. 2. Whom will Chriſt acknowledge for his?

A. Such as confeſs Chriſt now, Mat. x. 32. *Whoſoever therefore ſhall confeſs me before Men, him will I confeſs alſo before my Father which is in Heaven.*

Q. 3. Before whom will Chriſt confeſs them?

A. Before his Father, Angels, and Men, Rev. iii. 5. *He that overcometh, the ſame ſhall be cloathed in white Raiment, and I will not blot out his Name out of the Book of Life, but I will confeſs his Name before my Father, and before Angels.*

Q. 4. Who ſhall be denied by Chriſt in that Day?

A. All that now deny Chriſt, ſhall be denied by him, 2 Tim. ii. 12. *If we deny him, he alſo will deny us.*

Q. 5. Why will Chriſt openly acknowledge them?

A. To wipe off all Aſperſions and Cenſures that now are caſt upon them, Iſa. lxvi. 5. *Your Brethren that hated you, that caſt you out for my Name's ſake, ſaid, Let the Lord be glorified; but he ſhall appear to your Joy, and they ſhall be aſhamed.*

Q. 6. What will be the Effect of Chriſt's Acknowledgment?

A. It will put a full End to all Doubts, Fears, and Jealouſies of themſelves, 1 Cor. iv. 3, 4. *But with me it is a very ſmall Thing that I ſhould be judged of you, or of Man's Judgment; yea, I judge not my own ſelf, for I know nothing by myſelf; yet am I not hereby juſtified, but he that judgeth me is the Lord.*

Q. 7. What other Effect will it produce in them?

A. Joy

A. Joy unſpeakable and tranſcendent: hence called time of refreſhing, Acts iii. 19. *When the time of refreſhing ſhall come from the Preſence of the Lord.*

Q. 8. Is this the only time Chriſt acknowledgeth them?

A. No, he acknowledgeth them by his Spirit's Teſtimony now; but that's private in their Boſoms, Rom. viii. 16. *The Spirit itſelf beareth witneſs with our Spirits, that we are the Children of God.*

Q. 9. What is the firſt Inference from hence?

A. To warn all how they paſs raſh Cenſures on Chriſt's Servants, Pſal. lxxiii. 15. *If I ſay, I will ſpeak thus, Behold I ſhould offend againſt the Generation of thy Children.*

Q. 10. What is the ſecond Inference?

A. Let none be afraid or aſhamed to confeſs the Perſon, Office, or any Truth of Chriſt, for any Loſs or Danger, that may threaten them, Luke xii. 8, 9. *Alſo I ſay unto you, Whoſoever ſhall confeſs me before Men, him ſhall the Son of Man alſo confeſs before the Angels of God. But he that denieth me before Men, ſhall be denied before the Angels of God.*

Q. 11. What is the third Inference?

A. Let Chriſtians abound in good Works. Every Act of Charity for Chriſt, ſhall be acknowledged by him in the Day of Judgment, Mat. xxv. 35. *For I was an hungred, and ye gave me Meat; I was thirſty, and ye gave me Drink; I was a Stranger, and ye took me in.*

Q. 12. What is the laſt Inference?

A. Let all Chriſtians love and long for the Day of Chriſt's appearing, 2 Tim. iv. 8. *Henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord, the righteous Judge ſhall give me at that Day, and not to me only, but unto them alſo that love his appearing.*

Of Chriſt's acquitting Believers.

Queſt. 1. WHAT is it to be acquitted by Chriſt?

A. It is to be diſcharged and cleared from all the Guilt of Sin, and Puniſhment due to it by the Law, upon the Account of Chriſt's Righteouſneſs imputed by God, and received by Faith, Rom, v. 1. *Therefore being juſtified by Faith, we have Peace with God through our Lord Jeſus Chriſt,* Rom.

om. viii. 1. *There is therefore now no Condemnation to them which are in Christ Jesus.*

Q. 2. How many Ways are Believers acquitted?

A. They are acquitted now in the Court of Heaven, Rom. viii. 33. *Who shall lay any Thing to the Charge of God's Elect? It is God that justifieth.* In the Court of their own Consciences, 1 John iii. 21. *Beloved, if our Hearts condemn us not, then have we Confidence towards God.* And in the Day of Judgment. Both particular, Heb. 9. 27. *As it is appointed unto Men once to die, but after this the Judgment.* And general, Acts iii. 19. *Repent ye therefore and be converted, that your Sins may be blotted out.* Their Sins are then blotted out.

Q. 3. How doth Christ's Acquittance now, differ from that at Judgment?

A. They differ in Respect of Publickness; this is secret in the Believer's Bosom, and that open before Men and Angels, Rev. iii. 5. *I will confess his Name before my Father, and before his Angels.*

Q. 4. What is the second Difference?

A. They differ in Respect of subjective Certainty and Assurance. A Believer may doubt of this, but not of that, 1 Cor. iv. 4, 5. *For I know nothing of myself, yet am I not hereby justified: But he that judgeth me is the Lord; therefore judge nothing before the Time, until the Lord come.*

Q. 5. What is the third Difference betwixt them?

A. They differ in Point of Consolation. This always bears Proportion to the Certainty of it. Hence that Day is called the Time of refreshing; when Christ blots out their Sins by Sentencial Justification, Acts iii. 19. *Repent ye therefore and be converted, that your Sins may be blotted out, when the Times of Refreshing shall come from the Presence of the Lord.*

Q. 6. Do Believers then lye under Condemnation till that Day?

A. No, they are truly and fully justified now, John v. 24. *He that heareth my Word, and believeth on him that sent me, hath everlasting Life, and shall not come into Condemnation; but is passed from Death unto Life.* But this Sentence is not yet published by Christ's own Mouth, as it shall be then.

A. ...il they be acquitted in that
of refr... Account and Score they are now,
come ... ighteousness of Christ in the Way of
C... *In whom we have Redemption through*
m... *ness of Sins, according to the Riches of his*
I...
... Saints be summoned to Christ's Bar in that
... must appear as well as others, 2 Cor. v. 10.
... *appear before the Judgment-seat of Christ.* But
... End, John v. 29. *And shall come forth, they*
... *done good, unto the Resurrection of Life: and they*
... *done Evil, unto the Resurrection of Damnation.*

Q. What is the first Inference hence?

A. How sure is a Believer's Justification, being so ratified ...rately and publickly, in this World, and that to come!

Q. 10. What is the second Inference?

A. Though the Day of Judgment be awfully solemn, it should not be dreadful to Believers. They should look for, and hasten to the coming of the Day of God, 2 Pet. iii. 12. *Looking for, and hasting unto the coming of the Day of God,* &c.

Q. 11. What is the third Inference?

A. That Faith is a Grace of absolute Necessity, and unspeakable Excellency, Rom. v. 1, 2. *Therefore being justified by Faith, we have Peace with God, through our Lord Jesus Christ. By whom also we have access by Faith into this Grace wherein we stand.*

Q. 12. What is the last Inference?

A. All Unbelievers are in a miserable State now, John iii. 18. *He that believeth not, is condemned already.* And worse in the World to come, Mat. xxv. 41. *Depart from me ye cursed into everlasting Fire, prepared for the Devil and his Angels.*

Of the full Enjoyment of God.

Quest. 1. WHAT doth perfect Blessedness suppose and imply?

A. It supposes the total Freedom of Believers from all the moral Evil of Sin, Eph. v. 27. *That he might present you to himself*

himself a glorious Church, not having Spot nor Wrinkle, or any such Thing, but that it should be holy, and without Blemish. And from all the penal Evils of Suffering, Rev. xxi. 4. *And God shall wipe away all Tears from their Eyes, and there shall be no more Death, neither Sorrow, nor Crying, neither shall there be any more Pain, for the former Things are passed away.*

Q. 2. What else is implied in perfect Blessedness?

A. It implies the full and perfect Enjoyment of God, 1 Cor. xv. 28. *And when all Things shall be subdued unto him, then shall the Son also himself be subject unto him that put all Things under him, that God may be all in all.*

Q. 3. What is it for God to be all in all?

A. It implies three Things in it. *First*, That all the Saints shall be filled and satisfied from God alone. *Secondly*, That there shall be no Need of other Things out of which they were wont to fetch Comfort. *Thirdly*, That all other Things, as Heaven, Angels, Saints, should be loved and enjoyed in God.

Q. 4. In what Respect shall they enjoy God in Heaven?

A. They shall have the glorious and immediate Presence of God with them, Rev. xxi. 3. *God himself shall be with them, and be their God.*

Q. 5. In what other Respects shall they enjoy God?

A. They shall see him as he is, 1 John iii. 2. *We shall be like him; for we shall see him as he is.*

Q. 6. What will such a Vision of God produce?

A. It will produce perfect Conformity in them to God, 1 John iii. 2. *When he shall appear, we shall be like him, for we shall see him as he is.* And perfect Joy will result from hence, Psal. xvi. 11. *In thy Presence is Fulness of Joy, at thy right Hand there are Pleasures for evermore.*

Q. 7. Do not the Saints enjoy God here?

A. Yes, they do; but not so as they shall enjoy him in Heaven, 1 Cor. xiii. 12. *Now we see through a Glass darkly; but then Face to Face; now I know in Part; but then shall I know even as also I am known.*

Q. 8. What are the special Differences between the Saints Communion with God here, and that in Heaven?

A. Their Communion with God here is clogg'd with Sin, Rom. vii. 21. *I find then a Law, that when I would do*

good, Evil is present with me. Here it is not constant, Psal. xxii. 1. *My God, my God, why hast thou forsaken me?* Nor is it satisfying: But in Heaven it will be pure, constant and satisfying.

Q. 9. How long shall they there enjoy God?

A. Not for Days, Years, Ages, but for ever and ever, 1 Thes. iv. 17. *And so shall we be ever with the Lord.*

Q. 10. What is the first Instruction from hence?

A. That the World is not the Place of the Saints Rest and Satisfaction, Heb iv. 9. *There remaineth therefore a Rest to the People of God,* 2 Cor v. 2, 6. *For in this we groan earnestly, desiring to be cloathed upon with our House which is from Heaven; therefore we are always confident, knowing that whilst we are at Home in the Body, we are absent from the Lord.*

Q. 11. What is the second Instruction from hence?

A. That Death is a singular Benefit to the Saints; and though it be an Enemy to Nature, yet it is the *Medium* to *Glory,* 2 Cor. v. 4. *For we that are in this Tabernacle do groan, being burdened, not for that we would be uncloathed, but cloathed upon, that mortality might be swallowed up of Life.*

Q. 12. What is the third Instruction hence?

A. The Necessity of Faith and Regeneration in this World. None shall be raised up in Glory, acknowledged, acquitted, and made perfectly blessed in the full Enjoyment of God, but Believers, Rom. viii. 30. *Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified,* Heb. xii. 14. *Follow Peace with all Men, and Holiness, without which no Man shall see the Lord.*

Of Man's Duty to God.

Quest. 39. WHAT is the Duty that God requireth of Man?

A. The Duty which God requireth of Man, is Obedience to his revealed Will.

Q. 1. Is Obedience to God's Will the Duty of every Man?

A. It is unquestionably the Duty of every Man to obey the Will of God, so far as he hath made it known to him, Micah

Micah vi. 8. *He hath ſhewed thee, O Man, what is good, and what doth the Lord require of thee, but to do juſtly, and to love Mercy, and to walk humbly with thy God.*

Q. 2. On what Account is Man's Obedience due to God?

A. 'Tis due to him, *Firſt*, As he is Creator, *In whom we live, and move, and have our being*, Acts xvii. 27, 28. *Secondly*, As he is our Benefactor, from whom we receive all our Mercies, Deut. xxviii. 47. *Becauſe thou ſerveſt not the Lord thy God with Joyfulneſs and with Gladneſs of Heart, for the Abundance of all Things; Therefore ſhalt thou ſerve thine Enemies, which the Lord ſhall ſend againſt thee, in Hunger, Thirſt, and Nakedneſs, and in Want of all Things. Thirdly*, As he is our Lord, and Law-giver, Jam. iv. 12. *There is one Law-giver, who is able to ſave, and to deſtroy.*

Q. 3. Is Obedience due to none but God only?

A. Yes, Subjects muſt obey their lawful Magiſtrates, Rom. xiii. 1. *Let every Soul be ſubject to the higher Powers, for there is no Power but of God. The Powers that be are ordained of God.* People their Miniſters, Heb. xiii. 17. *Obey them that have the Rule over you, and ſubmit yourſelves, for they watch for your Souls, as they that muſt give an Account.* Children their Parents, Eph. vi. 1. *Children obey your Parents in the Lord, for this is right.* But not as they are to obey God.

Q. 4. What is the Difference betwixt our Obedience to God's Commands and Mens?

A. We are to obey God chiefly and ſupremely, for his own ſake, 1 Pet. ii. 13. *Submit yourſelves to every Ordinance of Man, for the Lord's ſake.* And Eph. vi. 1. *Children obey your Parents [in the Lord], for this is right.*

Q. 5. What muſt we do when the Commands of God and Men fall croſs to one another?

A. In that Caſe we muſt yield our Obedience to God, and not to Man, whatever we ſuffer for it, Acts iv. 19. *Whether it be right in the Sight of God to hearken unto you more than unto God, judge ye.*

Q. 6. Why muſt we obey God rather than Man?

A. Becauſe God is the ſupreme and Sovereign Lord of our Conſciences, and no Creature hath Power to command our Obedience, but in, and from him, Iſa. xxxiii. 22. *For the*

Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us.

Q. 7. Have the People Liberty to compare the Laws of God and Men, and judge how they agree, or differ?

A. Yes, their Judgment of Diſcretion is both commanded; 1 Cor. x. 15. *I ſpeak as to wiſe Men, judge ye what I ſay.* And commended, Acts xvii. 11. *Theſe were more noble than thoſe in Theſſalonica, in that they received the Word with all Readineſs of Mind, and ſearched the Scriptures daily, whether thoſe Things were ſo.*

Q. 8. What is the only Rule for our Obedience to God?

A. The Will of God revealed in the Scriptures is our only Rule of Obedience, Iſa. viii. 20. *To the Law, and to the Teſtimony; if they ſpeak not according to this Word, it is becauſe there is no Light in them.*

Q. 9. But if a Man have a Voice, a Viſion, or a Dream, ſeeming to hint the ſecret Will of God, may he not obey it?

A. Yes; if it be conſonant to the revealed Will of God in the Word, otherwiſe not, Deut. xxix. 29. *The ſecret Things belong unto the Lord our God, but thoſe Things which are revealed belong unto us, and to our Children for ever, that we may do all the Words of this Law.*

Q. 10. What is the firſt Inſtruction hence?

A. That it's highly ſinful and dangerous to diſobey the known Will of God in any Thing, Rom. i. 18. *For the Wrath of God is revealed from Heaven againſt all Ungodlineſs and Unrighteouſneſs of Men, who hold the Truth in Unrighteouſneſs*, Luke xii. 47, *And that Servant which knew his Lord's Will, and prepared not himſelf, neither did according to his Will, ſhall be beaten with many Stripes.*

Q. 11. What is the ſecond Inſtruction?

A. That's a bleſſed Man, who ſo conſcientiouſly labours to obey the Will of God ſo far as he can diſcover it, John xiii. 17. *If ye know theſe Things, happy are ye if ye do them*, Gal. vi. 16. *And as many as walk according to this Rule, Peace be on them, and Mercy.*

Q. 12. What is the third Inference?

A. It is highly ſinful and dangerous to command others, or obey Commands from others, which are not according to God's Command, Hoſ. v. 11. *Ephraim is oppreſſed, and bro-*

ken

ken in Judgment, becauſe he willingly walketh after the Commandments, Jer. vii. 31. *And they have built the high Places of Tophet, which is in the Valley of the Son of Hinnom, to burn their Sons and their Daughters in the Fire, which I commanded them not, neither came it into my Heart.*

Of the Moral Law.

Queſt. 40, and 41. WHAT did God at firſt reveal to Man for the Rule of his Obedience?

A. The Rule which God at firſt revealed to Man for his Obedience, was the Moral Law.

Where is the Moral Law ſummarily comprehended?

A. The Moral Law is ſummarily comprehended in the Ten Commandments.

Q. 1. Is every Man under the Direction and Obligation of a Law?

A. Yes; Man being a reaſonable Creature, is capable of, and fitted for Government by Law, which other Creatures are not; and being an accountable Creature to God, muſt needs be under a Law, Rom. ii. 15. *Which ſhew the Works of the Law written in their Hearts; their Conſciences alſo bearing witneſs, and their Thoughts the mean while accuſing, or elſe excuſing one another?*

Q. 2. How could Man be under a Law before the Law was given by *Moſes?*

A. Before ever the Law was given at *Sinai*, all the Race of *Adam* had a Law written in their Hearts, *viz.* the Light of Reaſon, and Dictates of natural Conſcience, Rom. ii. 14. *For when the Gentiles which have not the Law, do by Nature the Things contained in the Law, theſe having not the Law, are a Law unto themſelves.* And beſides this, the Church had the revealed Will of God to direct them, 2 Pet. i. 19, 20. *We have alſo a more ſure Word of Propheſy, whereunto ye do well to take heed, as unto a Light that ſhineth in a dark Place, until the Day dawn, and the Day-ſtar ariſe in your Hearts. Knowing this firſt, that no Propheſy of the Scripture is of any private Interpretation.*

Q. 3. What is the Meaning of the Moral Law?

A. 'Tis

A. 'Tis not a Law to direct and order our Manners; but a Law that binds univerſally and perpetually, as the Ten Commandments do thoſe to whom they are promulged, and the Light of Nature doth all others, Rom. ii. 14. *For when the Gentiles which have not the Law, do by Nature the Things contained in the Law, theſe having not the Law, are a Law unto themſelves,* Luke xvi. 17. *It is eaſier for Heaven and Earth to paſs, than one Tittle of the Law to fall.*

Q. 4. Why is it ſaid to be ſummarily comprehended in the Ten Commandments?

A. Becauſe much more is included in every Command, than is expreſt, as our Saviour ſhews in the Expoſition of it; Mat. xxii. 40. *On theſe two Commandments hang all the Law and the Prophets.*

Q. 5. Doth the Moral Law bind Chriſtians under the Goſpel?

A. Yes, it doth, as a Rule to order their Converſations by, Jam. ii. 8, 9, 10. *If ye fulfil the Royal Law according to the Scripture, Thou ſhalt love thy Neighbour as thyſelf; ye do well, but if ye have Reſpect to Perſons, ye commit Sin, and are convinced of the Law as Tranſgreſſors; for whoſoever ſhall keep the whole Law, and yet offend in one Point, is guilty of all?*

Q. 6. Is the Moral Law the ſame Thing with the Covenant of Works, and impoſed for the ſame End?

A. God never deſigned the Law to be the Way of Man's Juſtification ſince the Fall, Gal. iii. 21, 22. *Is the Law then againſt the Promiſes of God? God forbid! for if there had been a Law given which could have given Life, verily Righteouſneſs ſhould have been by the Law; but the Scripture hath concluded all under Sin, that the Promiſe by Faith of Jeſus Chriſt might be given to them that believe.* But it was promulged to convince Men of Sin, Rom. vii. 7. *What ſhall we ſay then? Is the Law Sin? God forbid! Nay, I had not known Sin, but by the Law; for I had not known Luſt, except the Law had ſaid, Thou ſhalt not covet.* And bring them to Chriſt, Gal. iii. 24. *Wherefore the Law was our Schoolmaſter to bring us unto Chriſt, that we might be juſtified by Faith.*

Q. 7. What is the firſt Inference from hence?

A. Hence we learn the abominable Nature of Popery. The Pope being that lawleſs one, who will not be bound to the

Laws of God himself, 2 Thes. ii. 8. *Then shall that wicked be revealed whom the Lord shall consume with the Spirit of his Mouth, and shall destroy with the Brightness of his coming.*

But assumes Power to dispence with God's Laws to others.

Q. 8. What is the second Inference hence?

A. That Man dieth not as Beasts die; which are under Moral Law, and therefore capable of no Sin, but must come to Judgment after Death, Eccles. iii. 21. *Who knoweth the Spirit of Man that goeth upward, and the Spirit of the Beast that goeth downward to the Earth?* Heb. ix. 27. *And as it is appointed unto Men once to die, but after this the Judgment.*

Q. 9. What is the third Inference hence?

A. That though the Actions of Men naturally considered, are transient, yet their Consequences and Effects are permanent; An Act is soon done, a Word soon spoken, a Thought soon thought; but when done, spoken or thought, they are placed to account, Gal. vi. 7, 8. *Be not deceived, God is not mocked; for whatsoever a Man soweth, that shall he also reap; for he that soweth to the Flesh, shall of the Flesh reap Corruption; but he that soweth to the Spirit, shall of the Spirit reap Life everlasting.*

Q. 10. What is the fourth Inference from hence?

A. That God will proceed with Man by different Rules at the Day of Judgment, according to the different Laws they lived under in this World, Rom. ii. 12. *For as many as have sinned without Law, shall also perish without Law; and as many as have sinned in the Law, shall be judged by the Law.*

Q. 11. What is the fifth Inference from hence?

A. That those who have sinned against the clearest Light, and best Helps, will, if they die impenitent, be judged to the greatest Misery, Matt. xi. 23. *And thou Capernaum which art exalted unto Heaven, shalt be brought down to Hell; for if the mighty Works which have been done in thee, had been done in Sodom, it would have remained until this Day,* Heb. ii. *How shall we escape if we neglect so great Salvation?*

Q. 12. What is the sixth Inference from hence?

A. That as we are to prize the Moral Law highly, as a Rule of Life; Psal. cxix. 105. *Thy Word is a Lamp unto my Feet,*

Feet, and a Light unto my Path. So are we to bleſs God for the Goſpel-Diſpenſation, by which only we can attain to Juſtification and Salvation, Heb. xii. 22. *But we are come to Mount Sion, and unto the City of the living God, the heavenly Jeruſalem, to an innumerable Company of Angels.*

Of Love to God and Men.

Queſt. 42. WHAT is the Sum of the Ten Commandments?

A. The Sum of the Ten Commandments is to love the Lord our God with all our Hearts, with all our Soul, with all our Strength, and with all our Mind; and our Neighbour as ourſelves.

Q. 1. What is the Sum of the Ten Commandments?

A. To love the Lord our God with a ſupreme Love, and Men with a ſincere Love, in and for him, Matt. xxii. 37, 38. *Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind. This is the Firſt and Great Commandment; the Second is like unto it, Thou ſhalt love thy Neighbour as thyſelf.*

Q. 2. What is the firſt Thing contained in our ſupreme Love to God?

A. It implies the loving of God purely and abſolutely for himſelf. The Excellencies that are in him, Cant. i. 3. *Thy Name is an Ointment poured forth; therefore the Virgins love thee.* And the Benefits we receive from him, Pſal. cxvi. 1. *I love the Lord becauſe he hath heard my Voice and my Supplication.*

Q. 3. What is the ſecond Property of this ſupreme Love?

A. Supreme Love devotes the whole Man to God and Chriſt: So that in Life and Death that Man deſigns the Glory of God as his main End, Rom. xiv. 7, 8. *For none of us liveth to himſelf, and no Man dieth to himſelf; for whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's.*

Q. 4. What is the third Property of ſupreme Love?

A. It cauſes the Soul to depreciate and ſlight all other Things in Compariſon of God's Glory; and an Intereſt in Chriſt,

hrift, Acts xx. 24. *But none of these Things move me, neir count I my Life dear unto myself, so that I may finish my urse with Joy,* Phil. iii. 8, 9. *I count all Things but Loss r the excellency of the Knowledge of Christ Jesus my Lord.*

Q. 5. What is the fourth Property of supreme Love?

A. It centers the Soul in God as its only Rest, Psal. cxvi. *Return unto thy Rest, O my Soul.* And cannot be satisfied l it come to the full Enjoyment of him, 2 Thes. iii. 5. *e Lord direct your Hearts into the Love of God, and patient aiting for Christ.*

Q. 6. Why must we love God with a supreme Love?

A. Because such a Love only suits the transcendent Exllency of God. Commands all we are and have for God, nd is the only Love that will continue to the End, Rom. iii. 35. *Who shall separate us from the Love of Christ?*

Q. 7. What is it to love our Neighbour as ourselves?

A. It is the exact Observation and Practice of the golden ule of Christ, Matt. vii. 12. *Therefore all Things whatsoer ye would that Men should do to you, do ye even so to them, r this is the Law and the Prophets.*

Q. 8. Are all Men to be loved alike, and with the same Degree of Love?

A. No; though we must love all Men with the Love of benevolence; yet the Saints only with the Love of Complacency, Psal. xvi. 3. *But to the Saints that are in the Earth, nd to the excellent, in whom is all my Delight.* And to such we must especially do good, Gal. vi. 10. *As we have therefore Opportunity, let us do good unto all Men, especially unto hem who are of the Houshold of Faith.*

Q. 9. What is the first Instruction from hence?

A. Hence we learn the Excellency of divine Love. *Moses* xpresses the whole Duty of Man in the Commandents. Christ hangs the whole Law upon these Two, Love o God, and our Neighbour, Mark xii. 30, 31. *Thou shalt ve the Lord thy God with all thine Heart, and with all thy oul, and with all thy Mind, and with all thy Strength. This the first Commandment. And the second is like, namely, this, hou shalt love thy Neighbour as thyself; there is none other Commandment greater than these.* And the Apostle reduces these

Two

Two into One, Gal. v. 14. *For all the Law is fulfilled in one Word, even in this, Thou ſhalt love thy Neighbour as thyſelf.*

Q. 10. What is the ſecond Inference from hence?

A. It convinces the holieſt of Men how far ſhort they come in their Obedience to the Rule of Duty, and therein *the Law is our Schoolmaſter to bring us to Chriſt*, Gal. iii. 24.

Q. 11. What is the third Inference from hence?

A. It diſcovers the Excellency and Perfection of the Law of God, Pſal. xix. 7. *The Law of the Lord is perfect, converting the Soul.* And that we are highly to honour and magnify it as a Rule of Duty, though we muſt utterly renounce it as the Way of our Juſtification.

Q. 12. What is the laſt Inference from hence?

A. That there is nothing too dear for a Chriſtian in this World, but he muſt give it up by ſelf-denial, when it comes in Competition with his ſupreme Love to God, Luke xiv. 26. *If any Man come to me, and hate not his Father, and Mother, Wife, and Children, and Brethren, and Siſters, yea, and his own Life alſo, he cannot be my Diſciple, i. e.* love them leſs than me.

Of the Preface to the Commandments.

Queſt. 43. and 44. WHAT is the Preface to the Ten Commandments?

A. The Preface to the Ten Commandments is in theſe Words, I am the Lord thy God which have brought thee out of the Land of Egypt, out of the Houſe of Bondage.

What doth the Preface to the Ten Commandments teach us?

A. The Preface to the Ten Commandments teacheth us, that becauſe God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his Commandments.

Q. 1. Why doth God uſe Arguments and Inducements to win Men to the Obedience of his Laws?

A. Becauſe he loves to work on Man as a rational Creature, according to the Principles of his Nature, Hoſ. xi. 4. *I drew them with Cords of a Man, with Bands of Love.* And becauſe he delights in none but free and chearful Obedience,

Pſal.

l. cx. 3. *Thy People ſhall be willing in the Day of thy wer.*

Q. 2. What is the firſt Argument in this Preface?

A. It is the Sovereignty of the Law-giver [I am the Lord] ich ſhould awe the Heart of every Man to Obedience. n. iv. 12. *There is one Law-giver, who is able to ſave and deſtroy.*

Q. 3. What is the ſecond Argument to Obedience?

A. Our Propriety in God by Covenant [I am the Lord r God] This obligeth to Obedience, and aggravateth Diſ-edience, Pſal. l. 7. *Hear, O my People, and I will ſpeak; Iſrael, and I will teſtify againſt thee; I am God, even thy d,* Hoſ. ix. 1. *Thou haſt gone a Whoring from thy God.*

Q. 4. What is the third Argument unto Obedience!

A. The Benefits of Redemption that they receive from od. Benefits perſuade to Duty; and *the Goodneſs of God ds to Repentance,* Rom. ii. 4.

Q. 5. How can Deliverance out of Egypt, be an Argu-ent to them that never were in Egypt?

A. As that Deliverance was a Type of our Deliverance, it is an Argument to us, and an Argument from the leſs to e greater; ſo it obligeth us more than them, Luke i. 74, . *That he would grant unto us, that we being delivered out the Hand of our Enemies, might ſerve him without Fear, in linеſs and Righteouſneſs before him all the Days of our Life.*

Q. 6. What is that Deliverance we have? and how doth oblige us to Obedience?

A. Our Deliverance is not from *Egypt,* but from Hell. *ho hath delivered us from the Power of Darkneſs, and hath nſlated us into the Kingdom of his dear Son,* Col. i. 13. And r Perſons are bought by the Redeemer to glorify God. Cor. vi. 19. *What, know ye not that your Body is the Temple the Holy Ghoſt, which is in you; for ye are bought with a ice; wherefore glorify God in your Body, and in your Spirits hich are God's.*

Q. 7. Is it not mercenary to ſerve God upon the Account Benefits received, or to be received?

A. He that makes religious Duties *Mediums* to attain car-l Advantages only, is of a worſe than mercenary Spirit. oſ. vii. 14 *And they have not cried unto me with their Hearts,*

when they howled upon their Beds; they aſſembled themſelves for corn and wine, and they rebelled againſt me. But to be quickened by Mercy to Duty is not mercenary, but Evangelical. Hoſ. iii. 5. *They ſhall fear the Lord and his Goodneſs.*

Q. 8. What is the firſt Inference from hence?

A. That great is the Condeſcention of God to Man, that he will uſe Arguments to induce him to Obedience, who might exact it only by his Sovereignty, and juſtly damn us for our Diſobedience, 2 Cor. v. 20. *Now then we are Embaſſadors for Chriſt, as though God did beſeech you by us, we pray you in Chriſt's ſtead, be ye reconciled to God.*

Q. 9. What is the ſecond Inference from hence?

A. That the more Mercy any receive from God, the more Obligations are laid on them to obey him, Pſal. cxvi. 1, 2. *I love the Lord becauſe he hath heard my Voice, and my Supplication; becauſe he hath inclined his ear unto me, therefore will I call upon him as long as I live.*

Q. 10. What is the third Inference from hence?

A. The more Mercies and Favours any Man ſins againſt, the greater is that Man's Sin, and the ſorer will be his Puniſhment, Amos iii. 1, 2. *You only have I known of all the Families of the Earth; wherefore I will puniſh you for all your Iniquities.*

Q. 11. What is the fourth Inference from hence?

A. That God's Expectations are greater, where his Mercies and Favours have been ſo, Iſa. v. 4. *What could have been done more to my Vineyard, that I have not done it? Wherefore when I looked that it ſhould bring forth Grapes, brought it forth wild Grapes.*

Q. 12. What is the laſt Inference from hence?

A. That Memorials of God's Mercies are to be kept by us, to provoke us to conſtant and chearful Duties of Obedience, Exod. xvii. 14. *And the Lord ſaid unto Moſes, Write this for a Memorial in a Book, and rehearſe it in the Ears of Joſhua,* Pſal. ciii. 2, 3. *Bleſs the Lord, O my Soul, forget not all his Benefits.*

Of the First Commandment.

Quest. 45. WHICH is the first Commandment?

A. The First Commandment is, thou shalt have none other Gods before me.

Q. 1. What is the first Duty enjoined in the first Commandment?

A. It is to know and acknowledge the Existence or Being of God, and consequently condemns all Atheism, both in Judgment and Practice, Heb. xi. 6. *He that cometh to God must believe that he is, and that he is a Rewarder of them that diligently seek him*, Psal. xiv. 1. *The Fool hath said in his Heart, There is no God.*

Q. 2. What is the second Duty of the first Commandment?

A. It requires all Men to know and acknowledge the Unity of God, Deut. vi. 4. *Hear, O Israel, The Lord our God is one Lord.* And condemns Polytheism, or Plurality of Gods, 1 Cor. viii. 5, 6. *For though there be that are called Gods, whether in Heaven or in Earth, as there be Gods many, and Lords many; but to us there is but one God.*

Q. 3. Whence sprang the Opinion of more Gods than one at first in the World?

A. It sprang from Ignorance of God's Omnipresence and Omnipotence. Hence came their vain Imaginations, Rom. i. 21. *Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their Imaginations, and their foolish Heart was darkened.* They thought the Presence and Power of God might reach one Place, and not another, 1 Kings xx. 23. *And the Servants of the King of Syria said unto him, Their Gods are Gods of the Hills, therefore they were stronger than we; but let us fight against them in the Plain, and surely we shall be stronger than they.*

Q. 4. What were the first Creatures worshipped as Gods?

A. Probably the heavenly Bodies, Sun, Moon and Stars, because of their Splendor and Influences; these as Heralds, to proclaim God to the World, Psal. xix. 1, 2. *The Heavens declare the Glory of God, and the Firmament sheweth his handy Work. Day unto Day uttereth Speech, and Night unto*

Night ſheweth Knowledge. And theſe Meſſengers of God were miſtaken for God himſelf, Job xxxi. 26, 27. *If I beheld the Sun when it ſhined, or the Moon walking in Brightneſs, and my Heart hath been ſecretly inticed, or my Mouth hath kiſſed my Hand; This alſo were an Iniquity, for I ſhould have denied the God that is above.*

Q. 5. What do theſe Words [*before me*] import?

A. It notes God's perfect Knowledge and Abhorrence of all Idolatry, or worſhipping of another God, as what he cannot endure to behold, Jer. xliv. 3, 4. *Becauſe of their wickedneſs which they have committed to provoke me to Anger, in that they went to burn Incenſe to ſerve other Gods, whom they knew not, neither they, you, nor your Fathers; howbeit I ſent unto you all my Servants the Prophets, riſing early, and ſending them, ſaying, O do not this abominable Thing that I hate.*

Q. 6. Are none guilty of this Sin but heatheniſh Idolaters?

A. Yes, all that place their ſupreme Love or Truſt in any Creature, make that Creature their God, and in Scripture are called Idolaters, Col. iii. 5. *And Covetouſneſs which is Idolatry.*

Q. 7. How doth the Idolatry forbidden in the firſt, differ from that forbidden in the ſecond Commandment?

A. The Idolatry forbidden in the firſt Commandment is a Sin reſpecting the Object of Worſhip, when we ſet up any Thing in the Place of God, which by Nature is not God, Gal. iv. 8. *Howbeit then when ye knew not God, ye did Service unto them which by Nature are no Gods.* But that againſt the ſecond Commandment is, when we pretend to worſhip the true God, but do it by ſuch Means, and in ſuch a Manner as he hath not required, or hath forbidden, Exod. xxxii. 4, 5. *And he received them at their Hands, and faſhioned it with a graving Tool, after he had made a molten Calf, and they ſaid, Theſe be thy Gods, O Iſrael, which brought thee up out of the Houſe of Egypt.*

Q. 8. What is the firſt Inference from the firſt Commandment?

A. That it is a ſpecial Mercy to be brought forth in a Land where the true God is known and worſhipped, Pſal. cxlvii.

cxlvii. 20. *He hath not dealt ſo with any Nation; and as for his Judgments they have not known them; praiſe ye the Lord.*

Q. 9. What is the ſecond Inference from the firſt Commandment?

A. That it is a great and dreadful Sin to live without the Worſhip of God in the World, Eph. ii. 12. *That at that Time ye were without Chriſt,—and without God in the World.*

Q. 10. What is the third Inference from the firſt Commandment?

A. That Chriſtians muſt not comply with idolatrous or ſuperſtitious Worſhip, when they are caſt into idolatrous Places, how great ſoever the Danger be, Pſal. xvi. 4. *Their Sorrows ſhall be multiplied, that haſten after another God; their Drink-offering of Blood will I not offer, nor take up their Names into my Lips.*

Q. 11. What is the fourth Inference from hence?

A. That the ſupreme Love, Fear, and Truſt of the Soul is God's peculiar Right and due. Whoſoever places them on any other beſides God, is guilty of a very heinous and great Sin againſt him, 1 John ii. 15. *Love not the World, neither the Things that are in the World; if any Man love the World, the Love of the Father is not in him.* Compared with Job xxxi. 24, 28. *If I have made Gold my hope, or have ſaid to the fine Gold, Thou art my Confidence; this alſo were an Iniquity to be puniſhed by the Judge, for I ſhould have denied the God that is above.*

Q. 12. What is the fifth Inference hence?

A. That God's Eye diſcovers the cloſeſt Idolatry in the World, whether it be in ſecret Actions, Ezek. viii. 12. *Haſt thou ſeen what the Ancients of the Houſe of Iſrael do in the Dark? Every Man in the Chambers of his Imaginary; for they ſay, the Lord ſeeth us not, the Lord hath forſaken the Earth.* Or inward Affections, Col. iii. 5. *Mortify therefore your Members which are upon the Earth, Fornication, Uncleanneſs, inordinate Affection, evil Concupiſcence, and Covetouſneſs, which is Idolatry.*

Q. 13. What is the ſixth Inference from hence?

A. That an high and full Condition in the World, is a dangerous Condition, and lies moſt expoſed to the Danger of Heart-idolatry, Prov. xxx. 9. *Leſt I be full, and deny*

thee, and ſay, Who is the Lord? Mark x. 24. *How hard is it for them that truſt in Riches to enter into the Kingdom of Heaven?*

Q. 14. What is the laſt Inference?

A. That in covenanting with God, and avouching him for our God, we muſt wholly renounce all others, and take God alone for our Portion; and the Object of our Love and Dependence, Hoſ. iii. 3. *Thou ſhalt not be for another Man. So will I alſo be for thee,* Luke xiv. 33. *So likewiſe whoſoever he be of you, that forſaketh not all that he hath, he cannot be my Diſciple.*

Of the Second Commandment.

Queſt. 49. WHICH is the ſecond Commandment?

A. The ſecond Commandment is [Thou ſhalt not make unto thee any graven Image, or any Likeneſs of any Thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth; thou ſhalt not bow down to them, nor ſerve them: For I the Lord thy God am a jealous God, viſiting the Iniquities of the Fathers upon the Children, unto the third and fourth Generation, of them that hate me, and ſhewing Mercy unto Thouſands of them that love me, and keep my Commandments.]

Queſt. 50. What is required in the ſecond Commandment?

A. The ſecond Commandment requireth, the receiving, obſerving, and keeping pure and entire all ſuch religious Worſhip and Ordinances, as God hath appointed in his Word.

Queſt. 51. What is forbidden in the ſecond Commandment?

A. The ſecond Commandment forbiddeth the worſhipping of God by Images, or any other Way, not appointed in his Word.

Queſt. 52. What are the Reaſons annexed to the ſecond Commandment?

A. The

A. The Reaſons annexed to the ſecond Commandment , God's Sovereignty over us, his Propriety in us, and Zeal he hath to his own Worſhip ?

Q. 1. What is the Sin eſpecially forbidden in the ſecond mmandment ?

A. The Sin here forbidden is the Corruption of God's orſhip, by making any Similitude of any Perſon in the dhead, and performing Divine Worſhip before it, or to Exod. xxxii. 8. *They have turned aſide quickly out of the y which I commanded them : They have made them a molten lf, and have worſhipped, and have ſacrificed thereunto, and d, theſe be thy Gods, O Iſrael, which have brought thee up of the Land of Egypt*, Deut. iv. 15, 16. *Take ye there- e good heed unto yourſelves, (for ye ſaw no Manner of Simi- ude on the Day that the Lord ſpake unto you in Horeb, out of midſt of the Fire;) leſt ye corrupt yourſelves, and make you raven Image, the Similitude of any Figure, the Likeneſs of le or Female.*

Q. 2. What is the ſecond Sin forbidden in this Commandment ?

A. The ſecond Sin againſt this Commandment is Will- r.hip, conſiſting in the Addition of Man's Inventions to Worſhip of God as a Part thereof, Matt. xv. 9. *But in in do they worſhip me, teaching for Doctrines the Command- nts of Men*, Col. ii. 20, 21, 22, 23. *Wherefore if ye be d with Chriſt from the Rudiments of the World; why, as ugh living in the World, are ye ſubject to Ordinances, (Touch , taſte not, handle not : Which all are to periſh with the g) after the Commandments and Doctrines of Men : which ings have indeed a Shew of Wiſdom in Will-worſhip and mility, and neglecting of the Body, not in any Honour to the ſfying of the Fleſh.*

Q. 3. But if thoſe Additions be for the more decent worpping of God, is it not allowed by, 1 Cor. xiv. 40. *all Things be done decently and in Order ?*

A. No; That Scripture commands that God's Inſtitutns be regularly and decently performed, but not that we ent Ceremonies that are ſymbolical, to make them more ent than Chriſt left them.

Q. 4.

Q. 4. Why is the ſecond Commandment left out in all the publick Offices of the Popiſh Church?

A. Becauſe it expreſsly condemns their idolatrous Images, kneeling at the Sacrament, Prayers to Saints, and all their ſuperſtitious Croſſes, Surplices, Chriſme, as ſinful.

Q. 5. Do they not clear themſelves from Idolatry, by telling us they only worſhip God before, or by them, but not the Images themſelves?

A. No, they do not; for the Uſe of Images in God's Worſhip is expreſsly condemned in this Commandment; and if this would excuſe the Papiſts, it had alſo excuſed the *Iſraelites* in worſhipping the Calf, Exod. xxxii. 4.—*And they ſaid, theſe be thy Gods, O Iſrael, that brought thee up out of the Land of Egypt.*

Q. 6. What's the firſt Reaſon annexed to the ſecond Commandment?

A. The firſt Reaſon annexed is God's Sovereignty, *I the Lord*; which ſhews that it belongs to God only to inſtitute his own Worſhip, and make it effectual; and therefore to do that in his Worſhip which he never commanded, is ſinful and dangerous, Jer. vii. 31. *And they have built the high Places of Tophet, which is in the Valley of the Son of Hinnom, to burn their Sons and their Daughters in the Fire, which I commanded them not, neither came it into my Heart.*

Q. 7. What's the ſecond Reaſon annexed to the ſecond Commandment?

A. The ſecond Reaſon is God's Propriety in us; he is our God, and we belong to him; and therefore to corrupt his Worſhip greatly aggravates our Sin, Hoſ. ix. 1. *Rejoice not, O Iſrael, for Joy as other People; for thou haſt gone a Whoring from thy God,* &c.

Q. 8. What's the third Reaſon annexed to the ſecond Commandment?

A. The Jealouſy of God over his Worſhip and Worſhippers; ſo that this Sin of corrupting his Worſhip, will dreadfully incenſe his Wrath, as it did, Levit. x. 1, 2. *And Nadab and Abihu the Sons of Aaron, took either of them his Cenſer, and put Fire thereon, and offered ſtrange Fire before the Lord, which he commanded them not. And there went out Fire from the Lord, and devoured them, and they died before the Lord.*

Q. 9.

9. What's the first Instruction from the second Comment?

That it is an hainous Sin to neglect the Worship of in that Manner he hath appointed us to worship him, Prayer, Jer. x. 25. *Pour out thy Fury upon the Heathen now thee not, and upon the Families that call not on thy* —Hearing the Word, Prov. xxviii. 9. *He that turneth his Ear from hearing the Law, even his Prayer shall be nation.*

10. What's the second Instruction from the second nandment?

That those that suffer for endeavouring to preserve the of God's Ordinances, and Non-conformity to the ary Injunctions of Men, have a good Warrant to bear out in all such Sufferings, Deut. iv. 2. *Ye shall not add he Word which I command you, neither shall you diminish from it, that ye may keep the Commandments of the Lord od, which I command you,* &c.

11. What's the third Instruction from the second nandment?

That it is highly sinful and dangerous to innovate and ibe by humane Authority, such symbolical Rites in the hip of God, as he never appointed or allowed in his l, Matt. xv. 9. *But in vain do they worship me, teaching ctrines the Commandments of Men.*

12. What's the fourth Instruction hence?

Hence we learn how much Parents and Children are ed to worship God constantly, spiritually, and agree- o his Will revealed in his Word, otherwise the Jealousy d will visit them both in the Way of Judgment. For bedience entails a Blessing, so Disobedience entails a on Posterity, Exod. xxxiv. 14. *For thou shalt worship er God; for the Lord, whose Name is jealous, is a jealous*

Of the third Commandment.

Q. 53. WHICH is the third Commandment?

A. the third Commandment is, [Thou not take the Name of the Lord thy God in vain; for the

the Lord will not hold him guiltleſs that taketh his Name in vain.]

Queſt. 54. What is required in the third Commandment?

A. The third Commandment requireth the holy and reverend Uſe of God's Names, Titles, Attributes, Ordinances, Word and Works.

Queſt. 55. What is forbidden in the third Commandment?

A. The third Commandment forbiddeth all profaning or abuſing of any Thing, whereby God maketh himſelf known,

Queſt. 56. What is the Reaſon annexed to the third Commandment?

A. The Reaſon annexed to the third Commandment is, that however the Breakers of this Commandment may eſcape Puniſhment from Men, yet the Lord our God will not ſuffer them to eſcape his righteous Judgment.

Q. 1. How doth this Commandment differ from the firſt and ſecond?

A. The firſt hath reſpect to the Object of Worſhip, forbidding us to worſhip any other but God. The ſecond reſpects the Means of Worſhip, forbidding us to worſhip God by any other Means than what he hath preſcribed. But the third reſpects the Manner of his Worſhip, forbidding all careleſs or profane Uſe of his Name, and commanding an holy Reverence from us in all our ſolemn Addreſſes to him, or ordinary mention of his Name, Mal. i. 6. *A Son honoureth his Father, and a Servant his Maſter: If I then be a Father, where is mine Honour? and if I be a Maſter, where is my Fear? ſaith the Lord of Hoſts unto you, O Prieſts, that deſpiſe my Name: And ye ſay, wherein have we deſpiſed thy Name?*

Q. 2. What is the firſt Thing eſpecially required in the third Commandment?

A. It requires the moſt aweful and reverential Frame of our Hearts in all our Approaches to God, Pſal. 89. 7. *God is greatly to be feared in the Aſſembly of the Saints*; *and to be had in Reverence of all them that are about him*, And in his Worſhip, Joh. iv. 24. *God is a Spirit*; *and they that worſhip him, muſt worſhip him in Spirit and in Truth.*

Q. 3. What's the ſecond Thing required in this Commandment?

A. It

A. It requires Truth in our Witneſs-bearing, as knowing God ſeeth our Hearts, and is witneſs to all that we think or peak, Zech. v. 4. *I will bring it forth, ſaith the Lord of Hoſts, and it ſhall enter into the Houſe of the Thief, and into the houſe of him that ſweareth falſly by my Name,* &c.

Q. 4. What's the third Thing required in this Command-ment?

A. That in all our Appeals to God in ſecret or doubtful Matters, we be ſure that the Appeal be neceſſary, aweful nd true, Jer. xvii. 16. *As for me, I have not haſtened from eing a Paſtor to follow thee, neither have I deſired the woful Day, thou knoweſt: That which came out of my Lips was right efore thee,* Pſal. cxxxix. 23, 24. *Search me, O God, and know y Heart: Try me, and know my Thoughts. And ſee if there be ny wicked Way in me; and lead me in the Way everlaſting.*

Q. 5. What doth this Commandment eſpecially forbid?

A. It forbids and condemns all profane Oaths as moſt in-urious to the Name of God, Matt. v. 34, 37.—*Swear not at ll, neither by Heaven for it is God's Throne,* &c. *but let your Communication be yea, yea, nay, nay; for whatſoever is more han theſe, cometh of Evil.*

Q. 6. What is the Danger of profane or falſe ſwearing?

A. Such are reckoned Enemies to God, Pſal. cxxxix. 20.—*Thine Enemies take thy Name in vain.* The Curſe of God en-ers into ſuch Families, Zech. v. 4. *I will bring it forth, with the Lord of Hoſts, and it ſhall enter into the Houſe of the Thief, and into the Houſe of him that ſweareth falſly by my Name,* &c. And the Lord will not hold them guiltleſs.

Q. 7. What elſe is forbidden in this Commandment?

It forbids and condemns all heedleſs Wandering, and rowſy Performance of God's Worſhip, Iſa. xxix. 13, 14. *Wherefore the Lord ſaid, foraſmuch as this People draw near me with their Mouth, and with their Lips do honour me, but havere moved their Heart far from me, and their Fear towards me is taught y the Precept of Men: Therefore, behold, I will proceed to do a marvellous Work amongſt this People, even a marvellous Work nd a Wonder: For the Wiſdom of their wiſe Men ſhall periſh, nd the Underſtanding of their prudent Men ſhall be hid.* And Kings x. 31. *But Jehu took no heed to walk in the Law of the*

the Lord God of Iſrael, with all his Heart: For he departed not from the Sins of Jeroboam, which made Iſrael to ſin.

Q. 8. What other Sin is forbidden in this Command?

A. It forbids all light and irreverent Uſe of the Scriptures, eſpecially in our Jeſts, or by Way of Scoffing, Jer. xvii. 15. *Behold they ſay unto me, where is the Word of the Lord? let it come now*, Jer. vi. 10.—*Behold the Word of the Lord is unto them a Reproach: they have no Delight in it.*

Q. 9. By what Argument doth God enforce the third Commandment on Men?

A. That the Breakers of this Command ſhall ſurely be puniſhed by the Lord, either in this Life, Deut. xxviii. 58, 59. *If thou wilt not obſerve to do all the Words of this Law, that are written in this Book, that thou mayſt fear this glorious and fearful Name, The Lord thy God: Then the Lord will make thy Plagues wonderful, and the Plagues of thy Seed, even great Plagues, and of long Continuance, and ſore Sickneſs, and of long Continuance*: Or in that to come, Rom. ii. 5. *But after thy Hardneſs and impenitent Heart, treaſureſt up unto thyſelf Wrath againſt the Day of Wrath, and Revelation of the righteous Judgment of God:* Except they repent and reform.

Q. 10. What's the firſt Inſtruction from the third Commandment?

A. That great and infinite is the Patience of God in forbearing provoking Sinners ſo long as he doth, Romans ix. 22. *What if God willing to ſhew his Wrath, and to make his Power known, endured with much long-ſuffering the Veſſels of Wrath fitted to Deſtruction?*

Q. 11. What's the ſecond Inſtruction from hence?

A. That God is to be juſtified in the ſevereſt of his Judgments, by which at any Time he manifeſts his Diſpleaſure againſt the Profaneneſs of the World, Hoſ. iv. 1, 2, 3. *Hear the Word of the Lord, ye Children of Iſrael: For the Lord hath a Controverſy with the Inhabitants of the Land, becauſe there is no Truth, nor Mercy, nor Knowledge of God in the Land. By Swearing, and Lying, and Killing, and Stealing, and committing Adultery, they break out, and Blood toucheth Blood. Therefore ſhall the Land mourn, and every one that dwelleth therein ſhall languiſh, with the Beaſts of the Field, and with the Fowls of Heaven, yea the Fiſhes of the Sea alſo ſhall be taken away.*

Q. 12.

Q. 12. What's the third Inſtruction from hence?

A. That God takes ſpecial Notice of, and greatly delighteth in them that fear and reverence his Name, Iſa. 66. 5. *Hear the Word of the Lord, ye that tremble at his Word: Your Brethren that hated you, that caſt you out for my Name's Sake, ſaid, let the Lord be glorified; but he ſhall appear to your Joy, and they ſhall be aſhamed,* Mal. iii. 16.—*And a Book of Remembrance was written before him, for them that feared the Lord, and that thought upon his Name.*

Q. 13. What's the laſt Inference from hence?

A. That thoſe Parents have much to anſwer for, that by their Examples teach, or by their Negligence encourage their Children to profane God's Name, Jer. v. 7. *How ſhall I pardon thee for this? Thy Children have forſaken me, and ſworn by them that are no Gods,* &c.

Of the Sabbath.

Queſt. 57. WHICH is the fourth Commandment?

A. The fourth Commandment is, [Remember the Sabbath Day to keep it holy: Six Days ſhalt thou labour, and do all thy Work; but the ſeventh Day is the Sabbath of the Lord thy God; in it thou ſhalt not do any Work, thou nor thy Son, nor thy Daughter, thy Man-Servant, nor thy Maid-Servant, nor thy Cattle, nor thy Stranger which is within thy Gates: For in ſix Days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh Day, wherefore the Lord bleſſed the Sabbath-Day, and hallowed it.]

Queſt. 58. What is required in the fourth Commandment?

A. The fourth Commandment requireth the keeping holy to God, ſuch ſet Time as he hath appointed in his Word, expreſsly one whole Day in ſeven, to be an holy Sabbath unto the Lord.

Queſt. 59. Which Day of the Seven hath God appointed to be the weekly Sabbath?

A. From the Beginning of the World to the Reſurrection of Chriſt, God hath appointed the ſeventh Day of the Week to be the weekly Sabbath; and the firſt Day of the Week

ever ſince, to continue to the End of the World, which is the Chriſtian Sabbath.

Q. 1. What ſpecial Marks of Honour hath God ſet upon this fourth Commandment?

A. God hath ſet four peculiar Marks of Honour on it.

(1.) It is the largeſt of all the Commands.

(2.) It hath a ſolemn Memento prefixed to it.

(3.) It is delivered both poſitively and negatively, which the reſt are not. And,

(4.) It is enforced with more Arguments to ſtrengthen the Command on us, than any other.

Q. 2. Why will God have a Sabbath obſerved on Earth?

A. God will have a Sabbath on Earth, to give us therein an Emblem of that eternal Sabbath in Heaven, wherein his People ſhall be ſerving him, and praiſing him without Interruption, or mixture of any other Buſineſs throughout Eternity; Heb. iv. 9. *There remaineth therefore a Reſt to the People of God.*

Q. 3. For what other Reaſons will God have a Sabbath?

A. he will have a Sabbath for the Honour of his Name, Iſa. lviii. 13. *If thou turn away thy Foot from the Sabbath, from doing thy Pleaſure on my holy Day, and call the Sabbath a Delight, the holy of the Lord, honourable, and ſhalt honour him, not doing thine own Ways, nor finding thine own Pleaſure, nor ſpeaking thine own Words.* For the good of Mens Souls, Mark ii. 27. *And he ſaid unto them, the Sabbath was made for Man, not Man for the Sabbath.* And in Mercy to the Bodies of Men and Beaſts.

Q. 4. Is this Commandment moral and perpetual, or ceremonial and temporary?

A. It is, and muſt needs be moral, and not ceremonial; becauſe all the Reaſons that enforce it, are perpetual, and the Sabbath continued, when the ceremonial Law ceaſed, and was vaniſhed, Matth. xxiv. 20. *But pray ye, that your Flight be not in the Winter, neither on the Sabbath-Day.*

Q. 5. What Day of the ſeven is the Chriſtian Sabbath?

A. The firſt Day of the Week is our Sabbath, ſince the Reſurrection of Chriſt. This is the Day which was foretold to be our Sabbath, Pſal. cxviii. 24. *This is the Day which the Lord hath made; we will rejoice and be glad in it.* The Lord

Lord hath marked it for himſelf by ſetting his own Name on it, Rev, i. 10. *I was in the Spirit on the Lord's Day.* And the Apoſtles and primitive Church conſtantly ſet it apart to religious Uſes and Ends, Acts xx. 7. *And upon the firſt Day of the Week, when the Diſciples came together to break Bread, Paul preached unto them,* &c. 1 Cor. xvi. 2. *Upon the firſt Day of the Week, let every one of you lay by him in Store, as God hath proſpered him, that there be no gatherings when I come.*

Q. 6. When doth the Chriſtian Sabbath begin?

A. It appears that this Day is not to be reckoned from Evening to Evening, but from Morning to Morning; becauſe the Chriſtian Sabbath muſt begin, when the Jewiſh Sabbath ended, but that ended towards Morning, Matth. xxviii. 1. *In the End of the Sabbath, as it began to dawn, towards the firſt Day of the Week, came Mary Magdalene, and the other Mary to ſee the Sepulchre.*

Q. 7. What is the Ground of changing the Day?

A. The ſolemn Commemoration of our Redemption by the Reſurrection of Chriſt from the Dead, is the Ground of tranſlating the Sabbath from the ſeventh to the firſt Day of of the Week, Pſal. cxviii. 24. *This is the Day which the Lord hath made; we will rejoice and be glad in it,* Mark xvi. 9. *Now when Jeſus was riſen early the firſt Day of the Week, he appeared firſt to Mary Magdalene, out of whom he had caſt ſeven Devils.*

Q. 8. Is it the whole Day, or only ſome Hours of the Day that are ſet apart for God?

A. Not a Part, but the whole Day is the Lord's, and it is as dangerous to halve it with God in Point of Time as it was for *Ananias* and *Sapphira* to halve their dedicated Goods, and bring in but a Part. *Remember that thou keep holy the Sabbath Day,* is the Command.

Q. 9. Is there any other Day holy beſide this?

A. No Day but this is holy by Inſtitution of the Lord; yet Days of Humiliation and Thankſgiving may be lawfully ſet apart by Men on a Call of Providence; but Popiſh Holy-days are not warrantable, nor to be obſerved, Gal. iv. 10. *Ye obſerve Days, and Months, and Times, and Years.*

Q. 10. But ſeeing every Day ſhould be a Sabbath to a Chriſtian, what needs any other ſet Time?

A. Though Chriſtians muſt walk every Day with God, yet every Day cannot be a Sabbath, becauſe God calls us to other Duties on thoſe Days, but will have this to be a ſolemn and entire Day to himſelf.

Q. 11. But if a Man ſcruple the change of the Sabbath, may he not keep both Days weekly?

A. No; for then by doing more than God requires, he breaks a plain Command, *Six Days ſhalt thou labour.*

Q. 12. At what Time ſhould Chriſtians be up, and at their Duties on the Lord's Day?

A. As early in the Morning as their Strength will permit, to prepare by private for publick Duties; yet the publick are not to be entrenched on by private Duties, Acts x. 33.—*Now therefore are we all here preſent before God, to hear all Things that are commanded thee of God.*

Of the Sabbath.

Queſt. 60. HOW is the Sabbath to be ſanctified?

A. The Sabbath is to be ſanctified by an holy reſting all that Day, even from ſuch worldly Employments and Recreations as are lawful on other Days, and ſpending the whole Time in the publick and private Exerciſes of God's Worſhip, except ſo much as is to be taken up in the Works of Neceſſity and Mercy.

Queſt. 61. What are the Sins forbidden in the fourth Commandment?

A. The fourth Commandment forbiddeth the Omiſſion or careleſs Performance of the Duties required, and the profaning the Day by Idleneſs, or doing that which is in itſelf ſinful, or by unneceſſary Thoughts, Words or Works, about our worldly Employments or Recreations.

Queſt. 62. What are the Reaſons annexed to the fourth Commandment?

A. The Reaſons annexed to the fourth Commandment are, Gods allowing us ſix Days of the Week for our own Employment, his challenging a ſpecial Propriety in the ſeventh, his own Example, and his Bleſſing the Sabbath Day.

Q. 1. What is the reſt which God requires on the Sabbath?

A. *It*

A. It is not a meer natural or civil, but an holy Reſt, reſembling the Reſt in Heaven, wherein the Mind is moſt active and buſy in the Work of God, though the Body be at reſt, and the Spirit not wearied with its Work, Rev. iv. 8. *And the four Beaſts had each of them ſix Wings about him, and they were full of Eyes within, and they reſt not Day and Night, ſaying holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*

Q. 2. May not any Works of our civil Calling be ordinarily done on that Day?

A. No; it is ſinful to put our Hands ordinarily to our Callings on that Day, and God uſually puniſhes it, Neh. xiii. 15, 16, 17, 18. *In thoſe Days ſaw I in Judah, ſome treading Wine-preſſes on the Sabbath, and bringing in Sheaves, and leading Aſſes, as alſo Wine, Grapes and Figs, and all Manner of Burdens, which they brought into Jeruſalem on the Sabbath Day; and I teſtified againſt them in the Day wherein they ſold Victuals. There dwelt Men of Tyre alſo therein, which brought Fiſh and all Manner of Ware, and ſold on the Sabbath, unto the Children of Judah, and in Jeruſalem. Then I contended with the Nobles of Judah, and ſaid unto them, What evil Thing is this that ye do, and profane the Sabbath Day? Did not your Fathers thus, and did not our God bring all this Evil upon us, and upon this City? Yet ye bring more Wrath upon Iſrael by profaning the Sabbath.*

Q. 3. May we not refreſh our Bodies by Recreations, or our Minds by Thoughts of Earthly Buſineſs or Diſcourſes on that Day?

A. Recreations of the Body which are lawful on other Days, are ſinful on this Day; and all the Recreations of the Mind allowed on this Day, are Spiritual and Heavenly, Iſa. lviii 13, 14. *If thou turn away thy Foot from the Sabbath, from doing thy Pleaſure on my holy Day, and call the Sabbath a Delight, the holy of the Lord, honourable, and ſhalt honour him, not doing thine own Ways, nor finding thine own Pleaſure, nor ſpeaking thine own Words: Then ſhalt thou delight thyſelf in the Lord, and I will cauſe thee to ride upon the high Places of the Earth, and feed thee with the Heritage of Jacob thy Father; for the Mouth of the Lord hath ſpoken it.*

Q. 4. What Works may lawfully be done on that Day?

A. Chriſt's Example warrants Works of Neceſſity, and Works of Mercy, but no other, Matth. xii. 3, 4. *But he ſaid unto them, have ye not read what David did, when he was an hungred, and they that were with him, How he entred into the Houſe of God, and did eat the Shew-Bread, which was not lawful for him to eat, neither for them which were with him, but only for the Prieſts.* And ver. 7. *But if ye had known what this meaneth, I will have Mercy, and not Sacrifice,* &c.

Q. 5. What are the holy Duties of the Sabbath?

A. The publick Worſhip of God in reading and hearing the Word preached, Iſa. lxvi. 23. *And it ſhall come to paſs that from one new Moon to another, and from one Sabbath to another, ſhall all Fleſh come to worſhip before me, ſaith the Lord,* Luke iv. 16.—*And as his Cuſtom was, he went into the Synagogue on the Sabbath Day, and ſtood up for to read.* And Prayer, Acts xvi. 13, 14. *And on the Sabbath Day we went out of the City by a River ſide, where Prayer was wont to be made,* &c. And receiving the Sacrament, Acts xx. 7. *And upon the firſt Day of the Week when the Diſciples came together to break Bread, Paul preached unto them,* &c.

Q. 6. Are private Duties in our Families required, as well as publick on the Sabbath?

A. Yes; it is not enough to ſanctify the Sabbath in publick Ordinances, but God requires it to be ſanctified in Family and private Duties, Lev. xxiii. 3. — *But the ſeventh Day is the Sabbath of Reſt, an holy Convocation, ye ſhall do no Work therein: It is the Sabbath of the Lord in all your Dwellings.*

Q. 7. With what frame of Spirit are all Sabbath Duties, both publick and private to be performed?

A. They are to be performed with ſpiritual Delight, Iſa. lviii. 13. *If thou turn away thy Foot from the Sabbath, from doing thy Pleaſure on my holy Day, and call the Sabbath a Delight,* &c. And all grudging at, and wearineſs of ſpiritual Exerciſes is a Sin forbidden, Mal. i. 13. *Ye ſaid alſo, behold what a Wearineſs is it, and ye have ſnuffed at it ſaith the Lord of Hoſts, and ye brought that which was torn, and the Lame, and the Sick: Thus ye brought an Offering; ſhould I accept this of your Hand ſaith the Lord?* Amos viii. 5. *When will the new*

w Moon be gone that we may ſell Corn? and the Sabbath that may ſet forth Wheat? &c.

Q. 8. What is the firſt Reaſon annexed to this Command?

A. The firſt Reaſon is the ſufficient and large Allowance Time God hath given us for our civil Callings and earthly ſineſs. Six Days in the Week is a large Allowance.

Q. 9. What is the ſecond Reaſon annexed to this fourth ommand?

A. The ſecond Reaſon is God's ſanctifying and ſepara- g this Day by a ſpecial Command and Inſtitution for his rvice; ſo that to profane this Time is to ſin againſt an ex- eſs divine Statute.

Q. 10. What's the third Reaſon annexed to this Com- and?

A. The third Reaſon is God's own Example, who reſted e ſeventh Day from all his Works, and bleſſed this Day, vertue of which Bleſſing we are encouraged to ſanctify it.

Q. 11. Is it not enough to ſanctify this Day in our own rſons?

A. No; if God hath put any under our Authority, their ofaning the Sabbath will become our Sin, though we be ver ſo ſtrict in the Obſervation of it ourſelves.

Q. 12. May we continue our civil Employments to the t Moment of our common Time?

A. Except Neceſſity or Mercy urge us, we ought to break before, and allow ſome Time to prepare for the Sabbath; ke xxiii. 54 *And that Day was the Preparation, and the bbath drew on.*

Q. 13. What is the firſt Inference from hence?

A That we have all great Cauſe to be humbled for our bbath Tranſgreſſions, either in our unprepa edneſs for it, r want of Delight and Spirituality in it, or the due Go- rnment of our Families, as God requires.

Q. 14. What is the ſecond Inference from hence?

A. That Chriſtians on the Sabbath Day have a fair Occa- n and Help to realize to themſelves the heavenly State, in ich they are to live abſtract from the World, and God is be all in all to them.

Of

Of the fifth Commandment.

Queſt. 63. WHICH is the fifth Commandment?

A. The fifth Commandment is, [Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.]

Queſt. 64. What is required in the fifth Commandment?

A. The fifth Commandment requireth the preſerving the Honour, and performing the Duties belonging to every one in their ſeveral Places and Relations, as Superiors, Inferiors or equals.

Queſt. 65. What is forbidden in the fifth Commandment?

A. The fifth Commandment forbiddeth the neglecting of, or doing any Thing againſt the Honour and Duty which belongeth to every one in their ſeveral Places and Relations.

Queſt. 66. What is the Reaſon annexed to the fifth Commandment?

A. The Reaſon annexed to the fifth Commandment is, a Promiſe of long Life and Proſperity (as far as it ſhall ſerve for God's Glory, and their own Good) to all ſuch as keep this Commandment.

Q. 1. What Relatives are directly and more eſpecially concerned n this fifth Commandment?

A. All Superiours and Inferiours are conſented in it: Eſpecially (1.) Political Fathers and their Children; that is, Kings and Subjects: Mark xi. 10. *Bleſſed be the Kingdom of our Father David*, &c. (2.) Spiritual Fathers and their Children; that is, Miniſters and their People: 1 Cor. iv. 15. *For though you have ten thouſand Inſtructers in Chriſt, yet have ye not many Fathers: For in Chriſt Jeſus I have begotten you through the Goſpel.* (3.) Natural Parents and their Children, Epheſ. vi. 1. *Children obey your Parents in the Lord.* (4.) All civil Superiours and Inferiours, as Huſbands and Wives, Maſters and Servants, Epheſ. v. 22. *Wives ſubmit yourſelves unto your own Huſbands, as unto the Lord.* And Epheſ. vi. 5. *Servants be obedient to them that are your Maſters according to the Fleſh*, &c.

Q. 2. What is the Duty of Political Fathers or Magiſtrates, to their Political Children or Subjects?

A. It

A. It is to rule and govern the People over whom God hath ſet them with Wiſdom, 2 Chron. i. 10. *Give me now Wiſdom and Knowledge, that I may go out and come in before this People.* Juſtice, 2 Chron. xix. 5, 6, 7. *And he ſet Judges in the Land, throughout all the fenced Cities of Judah, City by City. And he ſaid to the Judges, Take heed what ye do; for ye judge not for Man, but for the Lord, who is with you in the Judgment. Wherefore now let the Fear of the Lord be upon you, take heed and do it,* &c. And Piety, 2 Sam. xxiii. 3.—*He that ruleth over Men muſt be juſt, ruling in the Fear of God.* Carefully providing for their Souls in every Place of their Dominions, 2 Chron. xvii. 9. *And they taught in Judah, and had the Book of the Law of the Lord with them, and went about throughout all the Cities of Judah, and taught the People.* And for their common outward Peace and Safety, 2 Chron. xvii. 12. *And Jehoſaphat waxed great exceedingly, and he built in Judah Caſtles and Cities of Store.*

Q. 3. What are the Duties of Subjects to their Rulers?

A. It is to pray for them, 1 Tim. ii. 1, 2. *I exhort therefore, that firſt of all Supplications, Prayers, Interceſſions, and giving of Thanks be made for all Men: For Kings, and for all that are in Authority,* &c. To honour them, 1 Pet. ii. 17.—*Fear God, honour the King.* To obey their juſt Laws, Rom. iii. 1. *Let every Soul be ſubject unto the higher Powers,* &c. and to pay them the Tribute that is due to them, Rom. xiii. 7. *Render therefore to all their dues, Tribute to whom Tribute is due, Cuſtom to whom Cuſtom,* &c.

Q. 4. What are the Duties of Miniſters to their People?

A. Their Duty is, (1) To feed their Flock conſtantly with wholeſome Food, 2 Tim. iv. 2. *Preach the Word, be inſtant in Season, and out of Season, rebuke, reprove, exhort, with all long-ſuffering and Doctrine.* (2.) To be full of Bowels of tender Affection to them, 1 Theſſ. ii. 7, 8. *But we were gentle among you, even as a Nurſe cheriſheth her Children: ſo being affectionately deſirous of you, we were willing to have imparted unto you, not the Goſpel of God only, but alſo our own ſouls, becauſe ye were dear unto us.* (3.) To pray for them, Eph. i. 15, 16. *Wherefore I alſo, after I heard of your Faith in the Lord Jeſus, and Love unto all the Saints, ceaſe not to give Thanks for you, making Mention of you in my Prayers.* (4.)

To

To watch over them, 1 Pet. v. 2. *Feed the Flock of God which is among you, taking the Overſight thereof not by Conſtraint, but willingly*, &c. And (5.) To walk as an Example of Godlineſs before them, Tit. ii. 7. *In all Things ſhewing thyſelf a Pattern of good Works*, All which Duties require their Reſidence among them, 1 Pet. v. 2. *Feed the Flock of God which is among you*, &c.

Q. 5. What are the Peoples Duties towards their Miniſters?

A. Their Duty is, (1.) To eſteem and love them dearly for their Works ſake, 1 Theſſ. v. 12, 13. *And we beſeech you, Brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you; and to eſteem them very highly in Love for their Works ſake.* (2.) To attend on the Word preached by them, as the Word of God, 1 Theſſ. ii. 13. *For this Cauſe alſo thank we God without ceaſing, becauſe when ye received the Word of God, which ye heard of us, ye received it not as the Word of Men, but (as it is in Truth) the Word of God.* (3.) To pray for them and the Succeſs of their Labours, Heb. xiii. 18. *Pray for us*, &c. (4.) Not to receive light and malicious Reports againſt them, 1 Tim. 5. 19. *Againſt an Elder receive not an Accuſation but before two or three Witneſſes.* (5.) To make a competent and comfortable Proviſion for them, Gal. vi. 6. *Let him that is taught in the Word, communicate unto him that teacheth, in all good Things.*

Q. 6. What are the Duties of Natural Parents to their Children?

A. It is their Duty, (1.) to be tenderly, but not fondly affectionate to, and tender over them, Iſa. xlix. 15. *Can a Woman forget her ſucking Child, that ſhe ſhould not have Compaſſion on the Son of her Womb?* (2.) To educate them for God, Epheſ. vi. 4. *And ye Fathers provoke not your Children to Wrath, but bring them up in the Nurture and Admonition of the Lord.* (3.) To reſtrain their Sins by Correction, Prov. xxix. 15. *The Rod and Reproof give Wiſdom, but a Child left to himſelf, bringeth his Mother to Shame.* (4.) To provide for their Livelihood, 1 Tim. v. 8. *But if any provide not for his own Houſe, he hath denied the Faith, and is worſe than an Infidel.* (5.) To pray daily for them, Job i. 5. *And it was*

So when the Days of their feasting were gone about, that t and sanctified them, and rose up early in the Morning, red Burnt-offerings according to the Number of them all: h said, it may be that my Sons have sinned, and cursed their Hearts: Thus did Job continually. (6.) To en- e them with endearing Language in the Way of God- Prov. xxxi. 1, 2, 3. *The Words of King Lemuel, the y that his Mother taught him. What, my Son! and what of my Womb! and what the Son of my Vows! Give not ngth unto Women, nor thy ways to that which destroyeth*

'. What are the Duties of Children to Parents?
Their Duty is, (1.) To obey them only in the Lord, i. 1. *Children obey your Parents in the Lord.* (2.) To ice and honour them, Levit. xix. 3. *Ye shall fear every s Mother and his Father,* &c. (3) To submit to their ifs and Corrections, Heb. xii. 9. *Furthermore we have thers of our Flesh, which corrected us, and we gave them rce.* (4.) To provide for them, if they be poor and and we have Ability, Gen. xlvii. 12. *And Joseph d his Father and his Brethren, and all his Father's d with Bread, according to their Families.*

8. What shall Children do, when Parents abuse their ity, by forbidding Duty or commanding Sin?
In such Cases Children are to obey God rather than arents, Acts iv. 19. *But Peter and John answered, d unto them, Whether it be right in the Sight of God, to unto you, more than unto God, judge ye.* But yet to e their Refusals of Obedience with all Meekness and ity.

9. What is the first Duty of Husbands to their Wives?
The first Duty, on which all other Duties depend, is itation with them, 1 Pet. iii. 7. *Likewise ye Husbands, with them according to Knowledge,* &c. And nothing ake this Duty void, but a lawful Divorce for Adul- Matth. v. 31, 32. — *But I say unto you, that whosoever ut away his Wife, saving for the Cause of Fornication, her to commit Adultery,* &c.

10. What's the Husband's second Duty to his Wife?

A. True

A. True and hearty Love to Soul and Body, Eph *Husbands Love your Wives, even as Christ also loved the and gave himself for it.* Evidencing itself in careful sion for them, 1 Cor. vii. 33. *But he that is marrie for the Things of the World, how he may please his Wif* especially to their Souls in winning them to Christ vii. 16. — *Or how knowest thou, O Man, whether t save thy Wife?* And building them up in Christ, 1 7. *Likewise ye Husbands, dwell with them according t ledge, giving Honour unto the Wife, as unto the weake and as being Heirs together of the Grace of Life, that yo ers be not hindred.*

Q. 11. What are the Duties of Wives to their Hu

A. 'Tis their Duty, (1.) To be in Subjection own Husbands, Eph. v. 22, 23. *Wives submit yourse your own Husbands, as unto the Lord: For the Husba Head of the Wife, even as Christ is the Head of the* (2.) To reverence them, Eph. v. 33.—*And the wife she reverence her Husband.* (3.) To express their Re in suitable Words and Actions, 1 Pet. iii. 6. *Even a obeyed Abraham, calling him, Lord,* &c. (4.) To be to them, Prov. xxxi. 12. *She will do him good and n all the Days of her Life.* (5.) To adorn their Relati Meekness and Quietness of Spirit, 1 Pet. iii. 4. *But the hidden Man of the Heart in that which is not cor even the Ornament of a meek and quiet Spirit, which Sight of God of great Price.*

Q. 12. What are the Duties of Servants to their M

A. 'Tis their Duty, (1.) To be faithful in all committed to their Charge, Tit. ii. 10. *Not purloin shewing all good Fidelity,* &c. (2.) To honour the respectful Words and Carriages, 1 Tim. vi. 1. *Let Servants as are under the Yoke, count their own Master of all Honour,* &c. (3.) To bear patiently their R 1 Pet. ii. 18, 19. *Servants, be subject to your Mast all Fear; not only to the good and gentle, but also to the f For this is thank-worthy, if a Man for Conscience tow endure Grief, suffering wrongfully.*

Q. 13. What is the first Duty of Masters to their Se

A

A. Their firſt Duty is to rule over them with Gentleneſs, and not with Terrour and Rigour, Eph. vi. 9. *And ye Maſters, do the ſame Things unto them, forbearing threatning: Knowing that your Maſter alſo is in Heaven, neither is there Reſpect of Perſons with him.*

Q. 14. What's the ſecond Duty of Maſters to their Servants?

A. To pay them their Wages fully and without Delay, Deut. xxiv. 14, 15. *Thou ſhalt not oppreſs an hired Servant that is poor and needy, whether he be of thy Brethren, or of thy Strangers that are in thy Land within thy Gates. At his Day thou ſhalt give him his Hire, neither ſhall the Sun go down upon it, for he is poor, and ſetteth his Heart upon it, leſt he cry againſt thee unto the Lord, and it be ſin unto thee.* And to provide Food for them convenient, Prov. xxvii. 27. *And thou ſhalt have Goat's-milk enough for thy Food, for the Food of thy houſhold, and for the Maintenance for thy Maidens.*

Q. 15. What's the third Duty of Maſters to their Servants?

A. The third and principal Duty is to engage them as much as in them lies, to the Ways of God, and Duties of Religion, as *Abraham* did, Gen. xviii. 19. *For I know him that he will command his Children, and his Houſhold after him, and they ſhall keep the Way of the Lord,* &c. And *Joſhua*, Joſh. xxiv. 15.—*But as for me and my Houſe, we will ſerve the Lord.*

Of the ſixth Commandment.

Queſt. 67. WHICH is the ſixth Commandment?

A. The ſixth Commandment is, [Thou ſhalt not kill.]

Queſt. 68. What is required in the ſixth Commandment?

A. The ſixth Commandment requireth all lawful Endeavours to preſerve our own Life, and the Life of others.

Queſt. 69. What is forbidden in the ſixth Commandment?

A. The ſixth Commandment forbiddeth the taking away of our own Life, or the Life of our Neighbour unjuſtly, or whatſoever tendeth thereunto.

Q. 1. What is the natural Order of theſe Commandments in the ſecond Table?

A. In theſe Commands God begins with the neareſt Concern of Man, which is Life, Job ii. 4.—*Skin for Skin, yea all that a Man hath, will he give for his Life.* Next to that his Command guards his neareſt Relative, from whom the beſt outward Comfort is to riſe, his Wife, Mark x. 8. *And they twain ſhall be one Fleſh,* &c. After that his good Name, which is very precious to him, Eccleſ. vii. 1. *A good Name is better than precious Ointment.* And then his Goods, which ſupport his Life, Iſa. iii. 1. *For behold, the Lord of Hoſts, doth take away from Jeruſalem, and from Judah, the Stay and the Staff, the whole Stay of Bread, and the whole Stay of Water.*

Q. 2. How far doth this Command extend itſelf?

A. It prohibits all Cruelty, and commands all Help, Care, and Pity, ſo far as Mens Hearts and Hands can go, for the Relief and Preſervation of others, Pſal. cxix. 96.—*But thy Commandment is exceeding broad.*

Q. 3. Doth this Command reſpect only the outward Action, or alſo the inward Paſſion of the Soul?

A. It reſpects and bridles the inward Paſſion of the Soul, as well as outward Actions; as Hatred, 1 John iii. 15. *Whoſoever hateth his Brother is a Murderer,* &c. And cauſleſs Anger, *Mat.* v. 22. *But I ſay unto you, that whoſoever is angry with his Brother without a Cauſe, ſhall be in Danger of the Judgment,* &c.

Q. 4. Doth this Command only reſpect the Lives of others?

A. No, it primarily reſpects our own Lives, and forbids us all Things that tend to the ſhortening and ruin of them, Eph. v. 29. *For no Man ever yet hated his own Fleſh, but nouriſheth and cheriſheth it, even as the Lord the Church.*

Q. 5. How many ways may Men ſin againſt this Command, with reſpect to their own Lives?

A. A Man ſinneth againſt his own Life, not only by deſtroying himſelf, as the Jaylour would have done, Acts xvi. 27. *And the Keeper of the Priſon awaking out of his Sleep, and ſeeing the Priſon Doors open, he drew out his Sword, and would have killed himſelf, ſuppoſing the Priſoners had been fled;*

Let

by refuſing Food or Phyſick to preſerve Life, or macerating our Bodies with exceſſive Sorrows, 2 Cor. vii. 10.—*the Sorrow of the World worketh Death, or Envy at others icity*, Prov. xiv. 30.—*But Envy the Rottenneſs of the Bones.*

Q. 6. How are Men guilty of Murther with reſpect to ers?

A. Murther with reſpect to others, may be either with lation to their Bodies, Numb. xxxv. 30. *Whoſo killeth any ſon, the Murtherer ſhall be put to Death*, &c. Or to their ıls, which is the moſt heinous Murder in the World, Ezek. 18. *When I ſay unto the wicked, thou ſhalt ſurely die, and u giveſt him not warning, nor ſpeakeſt to warn the wicked m his wicked Way to ſave his Life; the ſame wicked Man ll die in his Iniquity; but his Blood will I require at thine nd.*

Q. 7. Is all Deſtruction of another's Life, Murther in the count of God?

A. No, it is not, if the Life of a Perſon be taken away the Courſe of Juſtice, Gen. ix. 6. *Whoſo ſheddeth Man's ood, by Man ſhall his Blood be ſhed.* Or in a juſt and neſſary War, Judges v. 23. *Curſe ye Meroz (ſaid the Angel the Lord) curſe ye bitterly the Inhabitants thereof; becauſe y came not to the Help of the Lord, to the Help of the Lord ainſt the Mighty.* Or by pure Accident, Deut. xix. 5. *when a Man goeth into the wood with his Neighbour to hew ood, and his Hand fetcheth a Stroke with the Axe to cut down Tree, and the Head ſlippeth from the Helve, and lighteth upon Neighbour that he dye, he ſhall fly unto one of thoſe Cities, d live.* Or in Self-defence, Exod. xxii. 2. *If a Thief be nd breaking up, and be ſmitten that he dye, there ſhall no lood be ſhed for him.*

Q. 8. Is there no other Way of breaking this Command?

A. Yes, there is: Innocents may be murdered under the orms and Solemnities both of Juſtice and Religion. So *Naboth* was murdered by *Jezebel*, 1 Kings xxi. 12, 13. *They proclaimed a Faſt, and ſet Naboth on high among the People. nd there came in two Men Children of Belial, and ſat before m: And the Men of Belial witneſſed againſt him, even againſt Naboth, in the Preſence of the People, ſaying, Naboth did blaſpheme God and the King. Then they carried him forth out of*

the City, and ſtoned him with Stones that he dyed. And the Martyrs by bloody Papiſts. And this ſtrongly proves a Day of Judgment, Eccleſ. iii. 16, 17. *And moreover, I ſaw under the Sun the Place of Judgment, that wickedneſs was there; and the Place of Righteouſneſs, that Iniquity was there. I ſaid in mine Heart, God ſhall judge the righteous and the wicked: for there is a Time there for every Purpoſe, and for every Work.*

Q. 9. Are Duels forbidden in this Commandment?

A. Yes, they are, for whatever point of Honour be touched, or whatever Provocation be given, we are not to be our own Avengers, Rom. xii. 19. *Dearly beloved, avenge not yourſelves,* &c.

Q. 10. What is the firſt Inference hence?

A. That we have great Cauſe to bleſs God for his protecting Law, and for humane Laws grounded upon his Law for the Protection of our Lives, Rom. xiii. 4.—*For he is the Miniſter of God, a Revenger to execute Wrath, upon him that doth Evil.*

Q. 11. What is the ſecond Inference hence?

A. That all that are guilty of this Sin, have great Cauſe to be humbled and afflicted: For it's a crying Sin, Gen. iv. 10.—*The Voice of thy Brother's Blood crieth unto me from the Ground.* Yet not to deſpair of Mercy upon true Repentance. *Manaſſeh* ſhed innocent Blood, and yet was pardoned upon Repentance, 2 Kin. xxi. 16. *Moreover Manaſſeh ſhed innocent Blood very much, till he had filled Jeruſalem from one End to another,* &c.

Q. 12. What is the third Inference hence?

A. Let all Men watch againſt Pride, Paſſion, Malice and Revenge, the Sins of the Heart, from which this horrid Sin proceeds, Matth. xv. 18, 19.—*For out of the Heart proceed evil Thoughts, Murders,* &c.

Of the ſeventh Commandment.

Queſt. 70. WHICH is the ſeventh Commandment?

A. The ſeventh Commandment is, [Thou ſhalt not commit Adultery.]

Queſt. 71. What is required in the ſeventh Commandment?

A. The

he ſeventh Commandment requireth the Preſerva-
our own and our Neighbour's Chaſtity in Heart,
and Behaviour.

. 72. What is forbidden in the ſeventh Command-

he ſeventh Commandment forbiddeth all unchaſt
ts, Words and Actions.

. What is the firſt Duty required in this Command-

he firſt Duty required in this Commandment is, the
ition of our own Chaſtity in Heart, Lip, and Life;
iv. 3, 4. *For this is the Will of God, even your Sanc-
, that ye ſhould abſtain from Fornication. That every
u ſhould know how to poſſeſs his Veſſel in Sanctification
our.* And Eph. iv. 29. *Let no corrupt Communication
ut of your Mouth,* &c.

Why muſt we preſerve our own Chaſtity?

ecauſe our Bodies are, or ought to be the Temples
Holy Ghoſt, 1 Cor. vi. 15, 19. *Know ye not that your
e the Members of Chriſt, Shall I then take the Members
, and make them the Members of an Harlot? God for-
What know ye not that your Body is the Temple of the
oſt, which is in you, which ye have of God, and ye are
own?* And it is the expreſs Charge of God that they
pure and clean, 1 Theſſ. iv. 3, 4. *For this is the Will
even your Sanctification, that ye ſhould abſtain from For-
. That every one of you ſhould know how to poſſeſs his
Sanctification and Honour.*

. What is the ſecond Reaſon?

he ſecond Reaſon is, becauſe of the Evil of it to our-
As (1.) It injures the Body, 1 Cor. vi. 18.——*He
mitteth Fornication, ſinneth againſt his own Body,* (2.)
s us with the Heathen, Eph. iv. 17, 19. *This I ſay
, and teſtify in the Lord, that ye henceforth walk not
Gentiles walk,—Who being paſt feeling, have given
es over unto Laſciviouſneſs, to work all uncleanneſs with
ſs.* (3.) Diſhonours our Names, Prov. vi. 32, 33.
*o ſo committeth Adultery with a Woman, a Wound and
r ſhall he get,* &c. (4.) Scatters our Eſtates, Prov.
Leſt Strangers be filled with thy Wealth, and thy Labours

be in the Houſe of Strangers. (5). Deſtroyeth the Soul, Prov. vi. 32.—*He that doth it, deſtroyeth his own Soul.*

Q. 4. What Age is moſt incident to this Sin?

A. The youthful Age is moſt apt to be drawn into this Sin, Prov. vii. 7. *And behold among the ſimple ones, I diſcerned among the Youths, a young Man void of Underſtanding.* And 2 Tim. ii. 22. *Flee alſo youthful Luſts,* &c.

Q. 5. How far doth this Command extend itſelf?

A. It extends itſelf to the Heart, Mind and Fancy, as well as to the Body and external Actions, Matth. v. 28. *But I ſay unto you, that whoſoever looketh on a Woman, to luſt after her, hath committed Adultery with her already in his Heart.*

Q. 6. What are the uſual Inducements to this Sin?

A. The uſual Inducements to this Sin are, (1.) Idleneſs and fulneſs of the Creatures, Ezek. xvi. 49, 50. *Behold, this was the Iniquity of thy Siſter Sodom; Pride, fulneſs of Bread, and abundance of Idleneſs was in her, and in her Daughters,* &c. (2.) Wanton Geſtures, Iſa. iii. 16. *Moreover, the Lord ſaith, becauſe the Daughters of Zion are haughty, and walk with ſtretched forth Necks, and wanton Eyes, walking and mincing as they go, and making a tinkling with their Feet.* (3.) Filthy Communication, Eph. v. 4. *Neither Filthineſs, nor fooliſh talking, nor jeſting, which are not convenient,* &c.

Q. 7. What's the firſt Remedy againſt this ſin?

A. The firſt Remedy and the moſt effectual is, to get the Spirit of God within us, to ſanctify and rule us, Gal. v. 16. *——Walk in the Spirit, and ye ſhall not fulfil the Luſts of the Fleſh.*

Q. 8. What is the ſecond Remedy?

A. The keeping of a ſtrict Watch over the Heart, Prov. iv. 23. *Keep thy Heart with all Diligence,* &c. And over the external Senſes, Job xxxi. 1. *I made a Covenant with mine Eyes: why then ſhould I think upon a Maid?*

Q. 9. What is the third Remedy againſt it?

A. Deep and ſerious Conſideration of the Danger of this Sin, and what God threatens againſt Adulterers, Hebr. xiii. 4. *—Whoremongers and Adulterers God will judge,* 1 Cor. vi. 9, 10. *—Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor effeminate,—ſhall inherit the Kingdom of God:* And how he deſcribes them, Prov. xxii. 14. *The Mouth of ſtrange*

nge women is a deep Pit; he that is abhorred of the Lord ll fall therein.

Q. 10. What is the fourth Remedy againſt it?

A. Prayer, Pſal. cxix. 37. *Turn away mine Eyes from be-ding Vanity,* &c. And to evidence our Sincerity in Pray- we muſt ſtudy to ſhun all Occaſions of this Sin, Pſal. ii. 23. *I was alſo upright before him: and I kept myſelf n mine Iniquity.*

Q. 11. What is the firſt Inference hence?

A. What cauſe thoſe have to bleſs God, that have been ot from this Sin; though the beſt ought to be humbled their Heart Pollutions.

Q. 12. What is the ſecond Inference from hence?

A. Let it warn Parents to do what in them lyes to pre-it the Ruin of their Children by this Sin, (1.) By filling ir Heads and Hands with lawful Buſineſs. (2.) By ſeri- Admonitions and Prayers for them. (3.) By keeping m from vain and tempting Company. (4.) by diſpo- them ſeaſonably in ſuitable Marriage.

Q. 13. What's the third Inference from hence?

A. Let thoſe that are defiled with this Sin, repent ſeri-ly of it, as *David* did, Pſal. li. 8. *Make me to hear Joy Gladneſs, that the Bones which thou haſt broken may rejoice.* d apply the Blood of Chriſt by Faith; for in ſo doing, it y be pardoned, 1 Cor. vi. 11. *And ſuch were ſome of you: ye are waſhed, but ye are ſanctified, but ye are juſtified in Name of the Lord Jeſus Chriſt, and by the Spirit of our .*

Of the eighth Commandment.

Queſt. 73. WHICH is the eighth Commandment?

A. The eighth Commandment is, hou ſhalt not ſteal.]

Queſt. 74. What is required in the eighth Command-nt?

A. The eighth Commandment requireth the lawful pro-ing and furthering the Wealth, and outward Eſtate of ſelves and others.

Queſt. 75. What is forbidden in the eighth Command-nt?

A. The

A. The eighth Commandment forbiddeth whatſoever doth, or may, unjuſtly hinder our own, or our Neighbour's Wealth, or outward Eſtate.

Q. 1. What is preſuppoſed in this Commandment?

A. It preſuppoſeth that God hath given every Man a propriety in his Eſtate, and that no Man's Goods are common to others, except by his Conſent in Times and Caſes extraordinary, Acts ii. 44. *And all that believed were together, and had all Things common.*

Q. 2. What is required in this Commandment?

A. It requires of every Man diligence in a lawful Calling, to get and preſerve an Eſtate for his own and others good, Prov. xiii. 11. — *He that gathereth by Labour, ſhall increaſe,* Eph. iv. 28. — *But rather let him labour, working with his Hands the Thing which is good, that he may have to give to him that needeth.*

Q. 3. What elſe is required in this Commandment?

A. It requires us not only to get and keep the Things of the World in a lawful Manner, but to diſtribute and communicate them to thoſe that are in Want, and not caſt them into Temptations of Sin or inevitable Ruin, Iſa. lviii. 10. *And if thou draw out thy Soul to the Hungry, and ſatisfy the afflicted Soul: then ſhall thy Light riſe in Obſcurity, and thy Darkneſs be as the Noon-Day,* 1 John iii. 17. *But whoſo hath this World's Good, and ſeeth his Brother hath Need, and ſhutteth up his Bowels of Compaſſion from him, how dwelleth the Love of God in him?*

Q. 4. What elſe is required in this Commandment?

A. It requires in every Man a publick Spirit to procure and promote the Good and Proſperity of others, 1 Cor. x. 24. *Let no Man ſeek his own; but every Man another's Wealth.*

Q. 5. What elſe is required in this Command?

A. It requires Reſtitution of all Goods unjuſtly gotten, or taken from others, Levit. vi. 4. *Then it ſhall be becauſe he hath ſinned and is guilty, that he ſhall reſtore that which he took violently away, or the Thing which he hath deceitfully gotten,* &c. And the reſtoring of Pawns and Pledges, when it's due, Ezek. xviii. 7. *And hath not oppreſſed any, but hath reſtored to the Debtor his Pledge,* &c. Or Things loſt, if we can diſcover the true Owners.

Q. 6.

Q. 6. What is the firſt Sin forbidden in this Command?

A. It forbids all couzening and cheating of others in our dings and civil Commerce with them, 1 Theſſ. iv. 6. *t no Man go beyond and defraud his Brother in any Matter,* Prov. xxvi. 28. *A lying Tongue hateth thoſe that are af-ed by it, and a flattering Mouth worketh Ruin.*

Q. 7. What's the ſecond Thing forbidden in this Com-nd?

A. It forbids all Exaction and Oppreſſion of our Neigh-r, by going beyond them, or working on their Neceſ-s, or detaining their Dues, Lev. xxv. 14. *And if thou ought unto thy Neighbour, or buyeſt ought of thy Neighbour's nd, ye ſhall not oppreſs one another,* Prov. xxiv. 28, 29. *Be a Witneſs againſt thy Neighbour without Cauſe: and deceive with thy Lips. Say not, I will do ſo to him, as he hath done e. I will render to the Man according to his Work.*

Q. 8. What is the third Thing forbidden in this Com-nd?

A. It forbids all unlawful Weights and Meaſures, which o better than Theft in God's Account, Mic. vi. 10, 11. *there yet the Treaſures of Wickedneſs in the Houſe of the wic-, and the ſcant Meaſure that is abominable? Shall I count pure with the wicked Ballances, and with the Bag of de-ful Weights?*

Q. 9. What is the fourth Sin forbidden in this Com-nd?

A. It forbids all Family Frauds by Children, Prov. xxviii. *Whoſo robbeth his Father, or his Mother, and ſaith, it is Tranſgreſſion, the ſame is the Companion of a Deſtroyer.* Or rants, Tit. ii. 9, 10. *Exhort Servants to be obedient unto own Maſters, not purloining, but ſhewing all good Fidelity,*

Q. 10. What is the fifth Thing forbidden in this Com-nd?

A. It forbids all tempting of, or encouraging others to aud thoſe who have any Truſt committed to them, Pſal. 3. *When thou ſaweſt a Thief, then thou conſenteds with* Prov. xxix. 24. *Whoſo is Partner with a Thief, hateth wn Soul,* &c.

Q. 11.

Q. 11. What is the ſixth Thing forbidden in this Com

A. It forbids the taking away of another's Goods b Robbery, by Sea or Land, Job v. 5. —*And the Robbe loweth up their Subſtance.* Or clandeſtinely and pri 1 Pet. iv. 15. *But let none of you ſuffer as a Murderer Thief,* &c.

Q. 12. What is the Danger of this Sin?

A. It brings Mens Souls, Bodies and Eſtates un Curſe of God, Zech. v. 2, 4. *Then ſaid he unto me, the Curſe that goeth forth over the Face of the whole Ea every one that ſtealeth ſhall be cut off, as on this Side, ing to it:—I will bring it forth ſaith the Lord of Hoſts ſhall enter into the Houſe of the Thief,* &c.

Q. 13. What is the firſt Inſtruction hence?

A. Let all that are guilty of this Sin repent, and as they expect Mercy from God, Eph. iv. 28. *Let h ſtole, ſteal no more,* &c. Luke xix. 8. *And Zacchæus ſt ſaid unto the Lord, Behold Lord, the Half of my Goo to the Poor, and if I have taken away any Thing from by falſe Accuſation, I reſtore him four-fold.*

Q. 14. What is the laſt Inference from hence?

A. To excite all to whom God hath given a Com of the Things of the World, that they bleſs God f ing them from the Temptations of this Sin, Prov. 9. — *Give me neither Poverty nor Riches, feed me w convenient for me: leſt I be full and deny thee, and ſay the Lord? or leſt I be poor and ſteal, and take the Na God in vain.*

Of the ninth Commandment.

Queſt. 76. WHICH is the ninth Command

A. The ninth Commandment i ſhalt not bear falſe Witneſs againſt thy Neighbour.

Queſt. 77. What is required in the ninth Comma

A. The ninth Commandment requireth, the mai and promoting of Truth between Man and Man, a own and our Neighbour's good Names, eſpecially in bearing.

Queſt. 78. What is forbidden in the ninth C ment?

. The ninth Commandment forbiddeth whatſoever is udicial to Truth, or injurious to our own, or our Neigh-'s good Name.

Q. 1. What is the general Scope and Aim of the ninth mandment?

1. The ninth Command aims chiefly at the Preſervation promoting of Truth amongſt Men, Zech. viii. 16. — *ak ye every Man the Truth to his Neighbour*, &c. This ig of indiſpenſable Neceſſity to the Subſiſtence and Wel- of human Society, Eph. iv. 25. *Wherefore putting ay lying, ſpeak every Man Truth with his Neighbour, for are Members one of another.*

Q. 2. What is the firſt Thing required particularly in this mmand?

A. This Command requires every Man to take Care of ſerving his own good Name, by ordering his Converſa- in univerſal Integrity, 1 Pet. iii. 15, 16. *But ſanctify Lord God in your Hearts, and be ready always to give an wer to every Man that aſketh you a Reaſon of the Hope that in you, with Meekneſs and Fear: Having a good Conſcience, whereas they ſpeak Evil of you as of evil Doers, they may aſhamed that falſly accuſe your good Converſation in Chriſt.*

Q. 3. What's the ſecond Thing required in this Com-ndment?

A. It requires all due Care to preſerve the good Name Honour of other Men, as well as our own; for Chriſti- are not to be of narrow and private Spirits, which cen- only in their own Intereſts and Concernments, Phil. ii. *Look not every Man on his own Things; but every Man alſo the Things of others.*

Q. 4. How are we to preſerve the good Names of others?

A. We are to preſerve the good Names of others by an ard Eſteem of all the good that is in them, Phil. ii. 3.— *Lowlineſs of Mind let each eſteem other better than themſelves.* d manifeſting our inward Eſteem of them by a wiſe and ſonable Expreſſion thereof for their Encouragement in the ys of Godlineſs, Rom. i. 8. *Firſt I thank my God through us Chriſt for you all, that your Faith is ſpoken of throughout whol[illegible]*

Q. 5. How elſe are we to defend [illegible]

A. By our readineſs to receive with Joy the Reports of that Good that is in them, 3 Epiſt. John iii. *For I rejoiced greatly when the Brethren came and teſtified of the Truth that is in thee, even as thou walkeſt in the Truth.* And diſcountenancing all Reproaches maliciouſly vented againſt them, Pſal. xv. 3.—*Nor taketh up a Reproach againſt his Neighbour.*

Q. 6. But what if the Report be evidently true?

A. In that Caſe we are to grieve for their Miſcarriages, as the Effect and Fruit of our Love to their Souls, 2 Cor. ii. 4. *For out of much Affliction and Anguiſh of Heart, I wrote unto you with many Tears, not that ye ſhould be grieved, but that ye might know the Love which I have more abundantly unto you.* And to diſcharge our Duties privately and faithfully in Order to their Recovery, Mat. xviii. 15, 16, 17. *Moreover, if thy Brother ſhall treſpaſs againſt thee, go and tell him his Fault between thee and him alone,* &c. Winking at and concealing in Love their leſſer and common Infirmities, 1 Pet. iv. 8. *And above all Things have fervent Charity among your ſelves: for charity ſhall cover a Multitude of Sins.*

Q. 7. What is forbidden in the ninth Commandment?

A. It forbids us to injure others, by raiſing or receiving Lies and falſe Reports, which are highly injurious to their good Names, Col. iii. 9. *Lie not one to another,* &c.

Q. 8. What elſe is forbidden in the ninth Commandment?

A. It eſpecially forbids Perjury or falſe Swearing, whereby not only the Names, but Eſtates and Lives of the innocent are injured and ruined, Pſal. xxxv. 11. *Falſe Witneſſes did riſe up: they laid to my charge Things that I knew not,* Prov. xix. 5. *A falſe Witneſs ſhall not be unpuniſhed: and he that ſpeaketh Lies ſhall not eſcape.* A Sin which God will puniſh, Mal. iii. 5. *And I will come near to you to judgment, and I will be a ſwift Witneſs againſt the Sorcerers and againſt the Adulterers, and againſt falſe Swearers,* &c.

Q. 9. What elſe is forbidden in this Commandment?

A. It forbids all Whiſperings and Back-bitings of others ſecretly, 2 Cor. xii. 20. *Leſt there be Debates, Envyings, Wraths, Strifes, Back-bitings, Whiſperings,* &c. And all Tale-carrying from one to another to our Neighbours Injury, Levit. xix. 16. *Thou ſhalt not go up and down as a Tale-bearer*

bearer among thy People, &c. And 1 Tim. v. 13. — *And not only idle, but Tatlers alſo and Buſy-bodies, ſpeaking Things which they ought not.*

Q. 10. What elſe doth the ninth Commandment forbid?

A. It forbids all raſh and unwarrantable judging of other Mens Hearts and final Eſtates, which is uſually accompanied with Ignorance of our own, Math. vii. 1, 3. *Judge not that ye be not judged.—And why beholdeſt thou the Mote that is in thy Brother's Eye, but conſidereſt not the Beam that is in thine own Eye?*

Q. 11. What elſe is forbidden in this Commandment?

A. It forbids the eclipſing of the true Worth and Honour of others, by a proud exalting of ourſelves, 1 Cor. xiii. 4, 5.—*Charity enviith not, charity vaunteth not itſelf, is not puffed up*, &c. Or by crying up one to the Diſparagement of another good Man, 1 Cor. iii. 4, 5. *For while one ſaith, I am of Paul, and another I am of Apollo, are ye not carnal?* &c.

Q. 12. What is the firſt Inference from hence?

A. That the beſt Chriſtians have cauſe to be humbled for the Sins of the Tongue, whereby God is diſhonoured, and others are injured, Jam. iii. 2. — *If any Man offend not in Word, the ſame is a perfect Man, and able alſo to bridle the whole Body.* And ver. 5, 6. *Even ſo the Tongue is a little Member, and boaſteth great Things: Behold how great a Matter a little Fire kindleth. And the Tongue is a Fire, a World of Iniquity: ſo is the Tongue amongſt our Members, that it defileth the whole Body, and ſetteth on Fire the Courſe of Nature, and it is ſet on Fire of Hell.*

Q. 13. What is the ſecond Inference from hence?

A. It is our great Concernment to walk with that Piety and Juſtice towards God and Men, as to cut off all juſt Occaſions of Reproach from our own Names, 2 Cor. xi. 12. *But what I do, that I will do, that I may cut off Occaſion from them which deſire Occaſion*, &c. 1 Tim. v. 14. *I will therefore that the younger Women marry, bear Children, guide the Houſe, give none Occaſion to the Adverſary to ſpeak reproachfully.*

Q. 14. What is the third Inference from this Commandment?

A. To bleſs God that our Names are kept ſweet and honourable in the World among good Men, 3 Epiſt. John xii. *Demetrius hath a good Report of all Men*, &c. Or if we be reproached, it is by none but wicked Men, and that for our Duty to God, Dan. vi. 5. *Then ſaid theſe Men, we ſhall not find any Occaſion againſt this Daniel, except we find it againſt him concerning the Law of his God.*

Of the tenth Commandment.

Queſt. 79. WHICH is the tenth Commandment?

A. The tenth Commandment is, [Thou ſhalt not covet thy Neighbour's Houſe, thou ſhalt not covet thy Neighbour's Wife, nor his Man-Servant, nor his Maid-Servant, nor his Ox, nor his Aſs, nor any Thing that is thy Neighbour's.]

Queſt. 80. What is required in the tenth Commandment?

A. The tenth Commandment requireth full Contentment with our own Condition, with a right and charitable Frame of Spirit towards our Neighbour, and all that is his.

Queſt. 81. What is forbidden in the tenth Commandment?

A. The tenth Commandment forbiddeth all Diſcontentment with our own Eſtate, envying or grieving at the Good of our Neighbour, and all inordinate Motions and Affections to any Thing that is his.

Q. 1. What is the principal Scope and Aim of the tenth Commandment?

A. It is to prevent all Occaſions of tranſgreſſing the other Precepts of the ſecond Table, by reſtraining this Sin of Covetouſneſs in the Heart, Pſal. cxix. 35, 36. *Make me to go in the Path of thy Commandments: for therein do I delight. Incline my Heart unto thy Teſtimonies; and not to Covetouſneſs.*

Q. 2. What doth this tenth Command require of us in Reference to ourſelves?

A. It requires of us perfect Contentment and Satisfaction with that Eſtate and Condition, wherein God hath placed us in the World, Hebr. xiii. 5. *Let your Converſation be without Covetouſneſs: and be content with ſuch Things as ye have*, &c. Reckoning it to be good for us, to be in that State we are, though never ſo low or afflicted, Pſal. cxix. 67.

Before

fore I was afflicted, I went aſtray; but now have I kept thy ord. And ver. 71. *It is good for me that I have been afted, that I might learn thy Statutes.*

Q. 3. Is Contentment with God's Appointments attainble in this Life?

A. Some Chriſtians have attained to a very great Meaıre and eminent Degree of Contentment in the midſt of ıangeable and afflictive Providences, Phil. iv. 11.—*I have arned in whatſoever State I am therewith to be content,* Pſal. vi. 5, 6. *The Lord is the Portion of mine Inheritance, and of my up: thou maintaineſt my Lot. Thy Lines are fallen unto me pleaſant Places: yea, I have a goodly Heritage.*

Q. 4. Is there no Danger of the Sin of Diſcontent in a ıll and proſperous Condition?

A. Fulneſs of the World ſecures no Man from the Sin of Diſcontentment with his own, or coveting that which is anoher's; becauſe the Deſires enlarge as the Eſtate doth, Pſal. xii. 10.—*If Riches increaſe, ſet not your Hearts upon them.* An Inſtance whereof we have in *Ahab,* 1 Kings 21. 4. *And Ahab came into his Houſe heavy and diſpleaſed, becauſe of the Word, which Naboth the Jezreelite had ſpoken to him: for he had ſaid, I will not give thee the Inheritance of my Fathers, and he laid him down upon his Bed, and turned away his Face, and would eat no Bread.*

Q. 5. Whence doth Diſcontent with our Condition ſpring?

A. It ſprings partly from our Ignorance of God's Wiſdom nd Love in ordering all for our good, Rom. viii. 28. *And we know that all Things work together for good to them that ove God,* &c. Partly from our inconſiderateneſs of the Vaıity of the Creature, 1 Tim. vi. 7, 8. *For we brought nohing into this World: and it is certain we can carry nothing ut. And having Food and Raiment, let us be therewith content.* And partly from our Unbelief, Matth. vi. 31, 32. *Therefore ake no Thought, ſaying, what ſhall we eat? or what ſhall we drink? or wherewithal ſhall we be cloathed? (for after all hoſe Things do the Gentiles ſeek) for your heavenly Father knowth that ye have need of all theſe Things.*

Q. 6. Is Contentment with our own Eſtate all that this Commandment requires?

A. No, it requires a charitable Frame of Spirit towards our Neighbours alſo, Rom. xii. 10, 15. *Be kindly affectioned one to another with brotherly Love, in Honour preferring one another. Rejoice with them that do rejoice, and weep with them that weep.*

Q. 7. What is the firſt Sin forbidden in this Commandment?

A. It directly and eſpecially forbids all ſinful and inordinate Deſires and Motions after other Mens Enjoyments, Col. iii. 5. *Mortify therefore your Members which are upon the Earth, Fornication, Uncleanneſs, inordinate Affection, evil Concupiſcence and Covetouſneſs, which is Idolatry.*

Q. 8. What is the ſecond Sin forbidden in this Commandment?

A. It forbids all Cruelty and Incompaſſionateneſs to others in Neceſſity, and keeping back from them that Relief which is made theirs by God's Command, Prov. xi. 24. — *There is that with-holdeth more than is meet, but it tendeth to Poverty,* Lev. xix. 9, 10. *And when ye reap the Harveſt of your Land, thou ſhalt not wholly reap the Corners of thy Field, neither ſhalt thou gather the Gleanings of thy Harveſt. And thou ſhalt not glean thy Vineyard, neither ſhalt thou gather every Grape of thy Vineyard: thou ſhalt leave them for the poor and Stranger: I am the Lord your God.*

Q. 9. What is the third Sin forbidden in this Command?

A. It forbids the detaining of the Hirelings Wages, when it is due, Hab. ii. 9, 10, 11. *Wo to him that coveteth an evil Covetouſneſs to his Houſe that he may ſet his Neſt on high, that he may be delivered from the Power of Evil. Thou haſt conſulted Shame to thy Houſe, by cutting off many People, and haſt ſinned againſt thy Soul. For the Stone ſhall cry out of the Wall, and the Beam out of the Timber ſhall anſwer it.*

Q. 10. What is the fourth Sin forbidden in this Commandment?

A. It forbids all inward Grudgings at, and Envyings of the Enjoyments of others, whether they be inward Goods of the Mind, or outward belonging to the Body, 1 Cor. xiii. 4. *Charity envieth not,* &c.

Q. 11. What is the Miſchief of Covetouſneſs?

A. It

A. It diſtracts the Heart in Duties, Ezek. xxxiii. 31. *And they come unto thee as the People cometh, and they ſit before hee, as my People, and they hear thy Words, but they will not do them; for with their Mouth they ſhow much Love, but their Heart goeth after their Covetouſneſs.* Provokes the Wrath of God, Iſa. lvii. 17. *For the Iniquity of his Covetouſneſs was I wroth, and ſmote him,* &c. And where it reigns, it becomes idolatry, Col. iii. 5.—*And Covetouſneſs which is Idolatry.*

Q. 12. What is the firſt Inference hence?

A. It calls all Men to Humiliation for the Inordinacy of their Affections towards the World, their Diſcontent with their own, and Envyings of others Conditions.

Q. 13. What is the ſecond Inference hence?

A. As ever we would keep clear from this Sin, let us make God our Portion, Pſal. xvi. 5, 6. *The Lord is the Portion of mine Inheritance, and of my Cup: thou maintaineſt my Lot.* And labour to get the Soul-ſatisfying Comforts of his Spirit, John iv. 14. *But whoſoever drinketh of the Water that I ſhall give him, ſhall never thirſt,* &c. 2 Cor. vi. 10.—*As having nothing, and yet poſſeſſing all Things.*

Q. 14. What is the laſt Inference hence?

A. If God have given us a Sufficiency of the Things of this Life for our Neceſſity, let us be ſatisfied, though we want other Things for our Delight, 1 Tim. vi. 8. *And having Food and Raiment, let us be therewith content.* And relieve ourſelves by an Expectation of thoſe better Things laid up in Heaven for us, if we be Believers, Jam. ii. 5.—*Hath not God choſen the Poor of this World, rich in Faith, and Heirs of the Kingdom, which he hath promiſed to them that love him.*

Of keeping the Law.

Queſt. 82. IS any Man able perfectly to keep the Commandments of God?

A. No meer Man, ſince the Fall, is able in this Life perfectly to keep the Commandments of God, but doth daily break them in Thought, Word, and Deed.

Q. 1. Wherein doth the perfect keeping of God's Law conſiſt?

A. It conſiſts in the perfect and conſtant Conformity of the internal and external Actions of Heart and Life, to every Command of God, Gal. iii. 10. — *Curſed is every one that continueth not in all Things which are written in the Book of the Law to do them,* Matth. xxii. 37, 38, 39. *Jeſus ſaid unto him, thou ſhalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind. This is the firſt and great Commandment. And the ſecond is like unto it, Thou ſhalt love thy Neighbour as thyſelf.*

Q. 2. But if a Man commit no external Act againſt the Law, may he not be ſaid perfectly to keep it, although in Mind or Thought he ſhould tranſgreſs?

A. No, for an inward Motion of Sin in the Heart, that never breaks forth into Act, is a Violation of the Law, and brings the Soul under the Curſe of it, Matth. v. 21, 22. *Ye have heard that it was ſaid by them of old Time, Thou ſhalt not kill: and whoſoever ſhall kill, ſhall be in Danger of the Judgment. But I ſay unto you, that whoſoever is angry with his Brother without a Cauſe, ſhall be in Danger of the Judgment,* &c. And ver. 27, 28. *Ye have heard that it was ſaid by them of old Time, Thou ſhalt not commit Adultery. But I ſay unto you, that whoſoever looketh on a Woman to luſt after her, hath committed Adultery with her already in his Heart.*

Q. 3. May not a Man keep the Law, if he keep ſome of its Commands, though he cannot keep every one of them punctually?

A. No he cannot; for the Tranſgreſſion of any one Command in the leaſt Degree, is a Breach of all, and brings the Curſe of the whole upon a Man's Soul, Jam. ii. 10. *For whoſoever ſhall keep the whole Law, and yet offend in one Point, he is guilty of all.*

Q. 4. Was the Law never kept by any ſince it was made?

A. Yes, *Adam* in his innocent State kept it, for he was made upright, Eccleſ. vii. 29. *God made Man upright,* &c. And Chriſt perfectly kept it, Matth. v. 17. *Think not that I am come to deſtroy the Law or the Prophets: I am not come to deſtroy but to fulfil.*

Q. 5. What is the firſt Reaſon why no meer Man in this Life can fulfil and keep the Law of God perfectly?

A. It

A. It is becauſe the Law of God is perfect, and the beſt of Men in this Life are imperfect, &c. Eccleſ. vii. 20. *For there is not a juſt Man upon Earth, that doeth good and ſinneth not.*

Q. 6. But may not Men perfectly keep it, when regenerate, and born of God?

A. No, becauſe even in the Regenerate there is a Law of Sin which wars againſt the Law of God, Gal. v. 17. *For the Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh*, &c. Rom. vii. 22, 23. *For I delight in the Law of God after the inward Man. But I ſee another Law in my Members warring againſt the Law of my Mind*, &c. And though they are ſaid not to ſin, 1 John iii. 9. (*Whoſoever is born of God, doth not commit Sin*, &c.) that is not to be taken abſolutely; but comparatively, as they once did, and others ſtill do.

Q. 7. But did not Chriſt command the young Man to keep the Law?

A. It is true that Chriſt did put the young Man upon this Taſk, Matth. xix. 17.—*If thou wilt enter into Life, keep the Commandments.* But it was not on a Suppoſition that he was able to do it, but to convince him of the Impoſſibility of Juſtification that Way.

Q. 8. But doth not the Apoſtle ſay that the Righteouſneſs of the Law is fulfilled in Believers?

A. It is true that the Apoſtle doth ſay ſo, Rom. viii. 4. but the Meaning is not, that we fulfil it in our own Perſons by our compleat Obedience to it, but it is fulfilled in us by our Union with Chriſt, who perfectly kept it; and that Righteouſneſs of the Law which is in Chriſt, becomes ours by God's Imputation of it to us, Rom. iv. 23, 24. *Now it was not written for his ſake alone, that it was imputed to him. But for us alſo to whom it ſhall be imputed, if we believe on him, that raiſed up Jeſus our Lord from the Dead.*

Q. 9. What is the firſt Inference from hence?

A. That Juſtification by our own Works is utterly impoſſible to the holieſt of Men, Gal. ii. 16.—*For by the Works of the Law ſhall no Fleſh be juſtified*, Pſal. cxxx. 3. *If thou, Lord, ſhouldſt mark Iniquities: O Lord, who ſhall ſtand?*

Q. 10. What is the ſecond Inference from hence?

A. Hence

A. Hence we learn what an infinite Mercy it is, that God ſent Jeſus Chriſt made under the Law, Gal. iv. 4, 5. *But when the Fulneſs of Time was come, God ſent forth his Son made of a Woman, made under the Law*, &c. To do that for us we could never do for ourſelves, Rom. viii. 3, 4. *For what the Law could not do, in that it was weak through the Fleſh, God ſending his own Son in the Likeneſs of ſinful Fleſh, and for Sin condemned Sin in the Fleſh: That the Righteouſneſs of the Law might be fulfilled in us, who walk not after the Fleſh, but after the Spirit.*

Q. 11. What is the third Inference from hence?

A. That the dreadful Curſe muſt needs lie on all Unbelievers that are out of Chriſt, John iii. 36.—*He that believeth not the Son, ſhall not ſee Life; but the Wrath of God abideth on him.* And ſeek their Juſtification by the Deeds of the Law, Gal. iii. 10. *For as many as are of the Works of the Law, are under the Curſe*, &c.

Q. 12. What is the fourth Inference from hence?

A. What a Deluge of Sin and Miſery break in upon the whole World by the Fall of *Adam*, and all his Poſterity being by him plunged under both, Rom. v. 12. *Wherefore, as by one Man Sin entered into the World, and Death by Sin: and ſo Death paſſed upon all Men, for that all have ſinned.*

Q. 13. What is the fifth Inference from hence?

A. That the Popiſh Doctrines of Merits and Works of Supererogation are falſe and groundleſs Doctrines ſpringing out of the Ignorance and Pride of Man's Heart.

Q. 14. What is the laſt Inference from hence?

A. That all God's People ſhould ſigh under their unhappy Neceſſity of ſinning, Rom. vii. 24. *O wretched Man that I am, who ſhall deliver me from the Body of this Death!* And long to be with Chriſt in the perfect State, Hebr. xii. 23.—*And to the Spirits of juſt Men made perfect.*

Of the Inequality of Sin.

Queſt. 83. ARE all Tranſgreſſions of the Law equally hainous?

A. Some Sins in themſelves, and by Reaſon of ſeveral Aggravations, are more hainous in the Sight of God than others.

Q. 1.

Q. 1. Whence ariſeth the firſt Difference of Sin?

A. The firſt Difference betwixt one Sin and another, ariſeth from the immediate Object, againſt which the Sin is committed; on this Account Sins immediately committed againſt God, are more hainous than Sins committed immediately againſt Man; 1 Sam. ii. 25. *If one Man ſin againſt another, the judge ſhall judge him: but if a Man ſin againſt the Lord, who ſhall intreat for him?* And all Sins of the firſt Table are greater than thoſe of the Second; yet there are crying Sins againſt the Second.

Q. 2. What's the firſt Sin noted for an hainous Sin?

A. The Sin of *Murder* is in Scripture ſet down for an hainous and *crying* Sin in its own Nature, Gen. iv. 10. *The Voice of thy Brother's Blood crieth unto me from the Earth.*

Q. 3. What other Sin is noted for a *crying* Sin?

A. The Sin of *Oppreſſion* is noted in Scripture for a *crying* Sin, Hab. ii. 11. *For the Stone ſhall cry out of the Wall, and the Beam out of the Timber ſhall anſwer it.* Eſpecially the Oppreſſion of the Widow and Fatherleſs, Exod. xxii. 22, 23. *Ye ſhall not afflict any Widow or Fatherleſs Child. If thou afflict them in any wiſe, and they cry at all unto me, I will ſurely hear their Cry.*

Q. 4. What is reckoned in Scripture an hainous Sin againſt the firſt Table.

A. The Sin of *Atheiſm*, or denying the Being of God, is a Sin of the firſt Magnitude, Job xxxi. 28. *This alſo were an Iniquity to be puniſhed by the Judge: for I ſhould have denied the God that is above.* This was the Sin of *Pharaoh*, Exod. v. 2. *And Pharaoh ſaid, who is the Lord, that I ſhould obey his Voice, to let Iſrael go? I know not the Lord, neither will I let Iſrael go.*

Q. 5. What other Sin is hainous in God's Account?

A. The Sin of *Idolatry* is a moſt hainous Sin, and goes nearer to the Heart of God than other Sins do, Ezek. vi. 9. *And they that eſcape of you, ſhall remember me among the Nations whither they ſhall be carried Captives, becauſe I am broken with their whoriſh Heart, which hath departed from me, and with their Eyes, which go a Whoring after their Idols; and they ſhall loath themſelves for the Evils which they have committed in all their Abominations,* Jer. xliv. 4. *Oh do not this abominable Thing that I hate.*

Q. 6.

Q. 6. What is the moſt hainous of all Sins in the World?

A. The Sin *againſt the Holy Ghoſt* is the moſt hainous of all other Sins, and ſhall never be forgiven by him, Matth. xii. 31. — *All Manner of Sin and Blaſphemy ſhall be forgiven unto Men: but the Blaſphemy againſt the Holy Ghoſt ſhall not be forgiven unto Men.*

Q. 7. From whence doth the Scripture aggravate Sin?

A. The Spirit of God in Scripture aggravates and eſtimates Sin from the Degree of *Light* and *Knowledge* Men Sin againſt, Luke xii. 47. *And that Servant which knew his Lord's Will, and prepared not himſelf, neither did according to his Will, ſhall be beaten with many Stripes,* John xv. 22. *If I had not come, and ſpoken unto them, they had not had Sin: but now they have no Cloak for their Sin.*

Q. 8. What's the ſecond Thing that aggravates Sin?

A. The more *Mercies* any Man ſins againſt, the greater is his Sin, Rom. ii. 4. *Or deſpiſeſt thou the Riches of his Goodneſs, and Forbearance, and long-ſuffering, not knowing that the Goodneſs of God leadeth thee to Repentance?* And eſpecially when it is againſt *Spiritual* Mercies and Means of *Salvation*, Heb. ii. 3. *How ſhall we eſcape, if we neglect ſo great Salvation*, &c.

Q. 9. Are hainous and crying Sins capable of Forgiveneſs?

A. Yes, great and hainous Sins are capable of Forgiveneſs upon true Repentance, Iſa. i. 18. — *Though your Sins be as Scarlet, they ſhall be as white as Snow; though they be red like Crimſon, they ſhall be as Wool.*

Q. 10. From what Fountains doth the Pardon of all Sins both great and ſmall flow?

A. They all flow from the *Free Grace of God*, Luke vii. 41, 42. — *And when they had nothing to pay, he frankly forgave them both.* And through the meritorious ſatisfying *Blood of Chriſt*, Eph. i. 7. *In whom we have Redemption through his Blood, the Forgiveneſs of Sins, according to the Riches of his Grace.*

Q. 11. What is the firſt Inference hence?

A. Though ſome Sins are more hainous than others, yet no Sinner ſhould abſolutely deſpair of Mercy; for the vileſt have been pardoned, 1 Cor. vi. 11. *And ſuch were ſome of*

you;

ou; but ye are waſhed, but ye are ſanctified, but ye are juſtified, &c.

Q. 12. What is the ſecond Inference hence?

A. That there are different Degrees of *Torments in Hell*, proportioned to the different Degrees of *Sins on Earth*, Mat. xi. 21, 22. *Woe unto thee Chorazin, Woe unto thee Bethſaida; for if the mighty Works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in Sackcloth and Aſhes. But I ſay unto you, it ſhall be more tollerable for Tyre and Sidon at the Day of Judgment than for you.*

Q. 13. What is the third Inference hence?

A. That great Sinners when pardoned and received to Mercy, ſhould excell all others in Love to Chriſt, Luke vii. 42, 43. — *Which of them will love him moſt? Simon anſwered and ſaid, I ſuppoſe that he to whom he forgave moſt. And he ſaid unto him thou haſt rightly judged.*

Q. 14. What is the laſt Inference hence?

A. Let no Man neglect Chriſt, becauſe his Sins are not ſo hainous as others, becauſe the leaſt Sin without Chriſt is damning, Rom. vi. 23. *For the Wages of Sin is Death*, &c. And greater Sinners are often called, when leſſer are not, Matth. xxi. 31, 32. — *The Publicans and Harlots go into the Kingdom of God before you.*

Of the Demerit of Sin.

Queſt. 84. WHAT doth every Sin deſerve?

A. Every Sin deſerveth God's Wrath and Curſe, both in this Life, and that which is to come.

Q. 1. Wherein doth the Evil of Sin principally conſiſt?

A. It conſiſts principally in the Offence it gives, and the Wrong it doth to God, Pſal. li. 4. *Againſt thee, thee only have I ſinned, and done this Evil in thy Sight.*

Q. 2. What is the firſt Offence and Wrong Sin doth to God?

A. It conſiſts in its *Enmity* to God, Rom. viii. 7. *Becauſe the carnal Mind is Enmity againſt God*, &c. Expreſt in Scripture by walking contrary to him, Levit. xxvi. 40. — *They have alſo walked contrary to me.* Fighting againſt God, Acts v. 39. *Leſt haply ye be even found to fight againſt God.* And reſiſting

reſiſting his Spirit, Acts vii. 51. — *Ye do always reſiſt the Holy Ghoſt.*

Q. 3. Wherein is its Enmity to God further diſcovered in Scripture?

A. It is diſcovered under the Names and Notions of *Hatred* of God, Rom. i. 30. *Back-biters, Haters of God,* &c. Rebellion againſt God, 1 Sam. xv. 23. *For Rebellion is as the Sin of Witchcraft,* &c. And deſpiſing the Commandment of God, 2 Sam. xii. 9. *Wherefore haſt thou deſpiſed the Commandment of the Lord?*

Q. 4. What are the Attributes of God that Sin wrongs?

A. It wrongs all his Attributes, for it ſlights his *Sovereignty,* Exod. v. 2. *And Pharaoh ſaid, who is the Lord, that I ſhould obey his Voice, to let Iſrael go?* Reſiſts his *Power,* 1 Cor. x. 22.—*Are we ſtronger than he?* Deſpiſeth his *Goodneſs,* Rom. ii. 4. *Or deſpiſeſt thou the Riches of his Goodneſs,* &c. Taxeth his *Juſtice,* Ezek. xviii. 25. *Yet ye ſay the Way of the Lord is not equal,* &c. And clouds his *Holineſs,* Jam. ii. 7. *Do not they blaſpheme that worthy Name, by the which ye are called?*

Q. 5. What doth Sin deſerve in the Courſe of Juſtice from God?

A. It deſerves all temporal and eternal Effects of God's Wrath, on the Souls and Bodies of Sinners, all which in Scripture go under the Name of *Death,* Rom. vi. 23. *For the Wages of Sin is Death,* &c.

Q. 6. Can theſe Sufferings ſatisfy God for all this Wrong?

A. No, they cannot, and therefore they muſt, and ſhall be eternal on the Damned, Matth. v. 26. *Verily I ſay unto thee, Thou ſhalt by no Means come out thence till thou haſt paid the uttermoſt Farthing,* Mark ix. 44. *Where their Worm dieth not, and the Fire is not quenched.*

Q. 7. Shall all Sinners bear the Deſert of their Sins?

A. No, all that are out of Chriſt ſhall, but Chriſt hath freed Believers from it, John iii. 18. *He that believeth on him is not condemned,* &c.

Q. 8. But is it not hard that Sinners ſhould ſuffer eternally for the Sins of a few Years?

A. No, it is not; for the Evil of Sin is not to be meaſured by the *Time in which,* but by the *Object againſt which* it is

t is committed, Pſal. li. 4, 5. —*Againſt thee, thee only have I ſinned, and done this Evil in thy Sight*, &c.

Q. 9. What learn we from hence?

A. Hence in the firſt Place we learn the Impoſſibility of ſatisfying God's Juſtice for the leaſt Sin that ever we committed, Job vii. 20. *I have ſinned, what ſhall I do unto thee*, &c. Pſal. cxxx. 3. *If thou Lord ſhouldſt mark Iniquity, O Lord, who ſhall ſtand?*

Q. 10. What's the ſecond Inſtruction hence?

A. Hence we ſee the *Neceſſity* of a *Mediatour* betwixt God and us, Pſal. xl. 6, 7. *Sacrifice and Offering thou didſt not deſire*, &c.—*Then ſaid I, lo, I come in the Volume of the Book it is written of me.*

Q. 11. What is the third Inſtruction hence?

A. That the *greateſt Suffering* is rather to be choſen than the *leaſt Sin*, Heb. xi. 25. *Chuſing rather to ſuffer Affliction with the People of God, than to enjoy the Pleaſures of Sin for a Seaſon.*

Q. 12. What is the fourth Inſtruction hence?

A. It teacheth us what an invaluable Mercy, the *full, free* and *final* Remiſſion of Sin is, Pſal. xxxii. 1, 2. *Bleſſed is he whoſe Tranſgreſſion is forgiven, and whoſe Sin is covered*, &c.

Q. 13. What is the fifth Inſtruction hence?

A. It vindicates God in his ſevereſt Strokes on Sinners, Hoſ. vi. 5. *Therefore have I hewed them by the Prophets: I have ſlain them by the Words of my Mouth, and thy Judgments are as the Light that goeth forth.*

Q. 14. What is the laſt Inſtruction?

A. Hence we learn the Nature and infinite Value of Chriſt's Sufferings, Rom. viii. 32. *He that ſpared not his own Son, but delivered him up for us all: how ſhall he not with him alſo freely give us all Things?*

Of what God requires of us.

Queſt. 85. WHAT doth God require of us that we may eſcape his Wrath and Curſe due to us for Sin?

A. To eſcape the Wrath and Curſe of God due to us for Sin, God requireth of us Faith in Jeſus Chriſt, Repentance

unto Life, with the diligent Uſe of all the outward Means, whereby Chriſt communicateth to us the Benefits of Redemption.

Q. 1. What are the Things required of us to eſcape God's Wrath and Curſe due to us for Sin?

A. The Things required of us are, (1.) *Faith* in Jeſus Chriſt, Acts xvi. 31. *And they ſaid, believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thine Houſe.* (2.) *Repentance* from Sin, Acts iii. 19. *Repent ye therefore, and be converted, that your Sins may be blotted out,* &c. (3.) Diligent ſtriving in the Uſe of all God's appointed Means, Luke xiii. 24. *Strive to enter in at the ſtrait Gate: for many, I ſay unto you, ſhall ſeek to enter in, and ſhall not be able.*

Q. 2. Are theſe Things in Man's Power to perform that God requires of him?

A. Though they are our Duties, yet we have no Power in ourſelves by Nature to perform them, but the Power is of God, 2 Cor. iii. 5. *Not that we are ſufficient of ourſelves to think any Thing as of ourſelves, but our Sufficiency is of God.*

Q. 3. But if Men be in Chriſt, and juſtified from Eternity, what Need of this?

A. Though God from Eternity decreed, and Chriſt long ſince purchaſed the Salvation of the Elect; yet have they no Union with Chriſt, till they believe, Epheſ. iii. 17. *That Chriſt may dwell in your Hearts by Faith, that ye being rooted and grounded in Love.* Nor Remiſſion of Sin, Acts iii. 19. *—That your Sins may be blotted out, when the Times of refreſhing ſhall come from the Preſence of the Lord;* but lie under Wrath as others do, Eph. ii. 3, 12. — *And were by Nature the Children of Wrath even as others.* Ver. xii. *That at that Time ye were without Chriſt, being Aliens from the Commonwealth of Iſrael, and Strangers from the Covenants of Promiſe, having no Hope, and without God in the World.*

Q. 4. If it be God that can only work theſe Graces in us, to what Purpoſe is our ſtriving?

A. God's working doth not exclude Man's ſtriving, but more excites and obliges us to it, Phil. ii. 12, 13. — *Work out your own Salvation with Fear and Trembling: For it is God which worketh in you both to will and to do, of his own good Pleaſure.*

Q. 5.

Q. 5. To what Purpoſe is it to ſtrive in the Uſe of Means, except we knew we were elected?

A. The Knowledge of our Election is not antecedent to our Diligence, but our Diligence is required antecedently to that Knowledge, 2 Pet. i. 10. *Wherefore the rather, Brethren, give Diligence to make your Calling and Election ſure*, &c.

Q. 6. Is it not legal to put natural Men upon ſtriving in the Uſe of Means?

A. No, it is not; for Chriſt himſelf enjoins it, Luke xiii. 24. *Strive to enter in at the ſtrait Gate*, &c. And ſo did the Apoſtles after him, Acts viii. 22. *Repent therefore of this thy Wickedneſs, and pray God, if perhaps the Thought of thy Heart may be forgiven thee.*

Q. 7. Is there no eſcaping God's Wrath and Curſe without Faith and Repentance?

A. No, it is impoſſible to eſcape them. John iii. 18—*He that believeth not, is condemned already*, Heb. ii. 3. *How ſhall we eſcape if we neglect ſo great Salvation.*

Q. 8. But if a Man reform his Life, and live ſoberly and juſtly for Time to come, may he not that way eſcape God's Wrath and Curſe?

A. No, Sobriety and Reformation are Duties, but it's Faith and Regeneration that puts Men into Chriſt, and out of Danger, Matth. v. 20. — *Except your Righteouſneſs ſhall exceed the Righteouſneſs of the Scribes and Phariſees, ye ſhall in no Caſe enter into the Kingdom of Heaven*, Titus iii. 5. *Not by Works of Righteouſneſs, which we have done, but according to his Mercy he ſaved us, by the Waſhing of Regeneration, and renewing of the Holy Ghoſt.*

Q. 9. Do all believing and penitent Sinners eſcape God's Wrath and Curſe?

A. Yes, they do, and ſhall for ever eſcape it, Rom. viii. 1. *There is therefore now no Condemnation to them, which are in Chriſt Jeſus*, &c. Col. i. 12, 13. *Giving Thanks unto God the Father, which hath made us meet to be Partakers of the Inheritance of the Saints in Light; who hath delivered us from the Power of Darkneſs, and hath tranſlated us into the Kingdom of his dear Son*, Joh. v. 24. — *He that heareth my Word, and believeth on him that ſent me, hath everlaſting Life, and ſhall*

not come into Condemnation: but is paſſed from Death unto Life.

Q. 10. What is the firſt Inference hence?

A. Hence it appears how falſe and dangerous the *Antinomian* Doctrine is, which teacheth that our Sins are pardoned before they are committed, or we either believe or repent, contrary to Acts xxvi. 18. *To open their Eyes, and to turn them from Darkneſs to light, and from the Power of Satan unto God, that they may receive Forgiveneſs of Sins, and Inheritance among them, which are ſanctified by Faith, that is, in me,* James v. 20.—*He which converteth the Sinner from the Error of his Way, ſhall ſave a Soul from Death,* &c. Acts x. 43. *To him give all the Prophets Witneſs, that through his Name whoſoever believeth in him ſhall receive Remiſſion of Sins.*

Q. 11. What is the ſecond Inference from hence?

A. Hence it follows that it is dangerous on the one Side not to ſtrive in all the Ways of Duty for Chriſt and Salvation, contrary to Luke xiii. 24. *Strive to enter in at the ſtrait Gate, for many I ſay unto you, will ſeek to enter in, and ſhall not be able.* And as dangerous on the other Side to reſt in, and depend on our own Works and Duties, Phil. iii. 9. *And be found in him, not having mine own Righteouſneſs which is of the Law; but that which is through the Faith of Chriſt: the Righteouſneſs which is of God by Faith.*

Q. 12. What is the third Inference hence?

A. Hence we learn the miſerable State of all Unbelievers, and impenitent Perſons; the Curſe and Wrath of God lies upon them, Gal. iii. 10. *For as many as are of the Works of the Law are under the Curſe,* &c. And their *Mittimus* for Hell is already made, John iii. 18. — *He that believeth not, is condemned already.*

Q. 13. What is the fourth Inference hence?

A. Hence we learn the happy State into which Faith and Repentance brings the Souls of Men, Acts xiii. 38, 39. — *By him all that believe are juſtified from all Things from which ye could not be juſtified by the Law of Moſes.*

Of Saving Faith.

Queſt. 86. WHAT is Faith in Jeſus Chriſt?
A. Faith in Jeſus Chriſt is a ſaving Grace, whereby we receive and reſt upon him alone for Salvation, as he is offered to us in the Goſpel.

Q. 1. What is the Root or Cauſe of Faith?

A. Not the Power of Man's Will, Eph. ii. 8. *For by Grace ye are ſaved through Faith, and that not of yourſelves: it is the Gift of God.* But the Spirit of God, Gal. v. 22. *But the Fruit of the Spirit is Love, Joy, long-ſuffering, Gentleneſs, Goodneſs, Faith,* John i. 12, 13. *But as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name; which were born, not of Blood, nor of the Will of the Fleſh, nor of the Will of Man, but of God.*

Q. 2. How doth the Spirit of God ordinarily produce Faith?

A. By the *preaching* of the Word he ordinarily begets it, Rom. x. 17. — *Faith cometh by hearing, and hearing by the Word of God*; though ſometimes he doth it immediately.

Q. 3. Who are the proper Subjects of Faith?

A. Convinced and ſenſible Sinners are the proper Subjects of Faith, John xvi. 8, 9, 10. *And when he is come, he will reprove the World of Sin, of Righteouſneſs, and of Judgment. Of Sin, becauſe they believe not on me: of Righteouſneſs, becauſe I go to my Father, and ye ſee me no more: of Judgment, becauſe the Prince of this World is judged.*

Q. 4. What is the Seat or Habitation of Faith?

A. Not only the Head or Underſtanding, but principally the Heart and Will, Rom. x. 10.—*With the Heart Man believeth unto Righteouſneſs*, &c. Acts viii. 37. *And Philip ſaid, if thou believeſt with all thine Heart, thou mayeſt.*

Q. 5. But is not the Aſſent of the Underſtanding true Faith?

A. The meer Aſſent of the Underſtanding to the Truths of Scripture, is not ſuch a Faith as will ſave the Soul, Jam. ii. 19. *Thou believeſt that there is one God, thou doſt well, the Devils alſo believe and tremble.*

Q. 6. What's the Act of Faith that juſtifies a Sinner?

A. It is the receiving of Chriſt by the full and hearty Conſent of the Heart that juſtifies us, John i. 12. *But as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name.*

Q. 7. What is the Object of Faith?

A. The primary Object of Faith is the Perſon of Chriſt, and the ſecondary are his Benefits, Iſa. xlv. 22. *Look unto me, and be ſaved, all the Ends of the Earth,* &c. Phil. iii. 8, 9. *Yea, doubtleſs, and I count all Things but Loſs for the Excellency of the Knowledge of Chriſt Jeſus my Lord: for whom I have ſuffered the Loſs of all Things, and do count them but Dung, that I may win Chriſt, and be found in him, not having mine own Righteouſneſs which is of the Law, but that which is through the Faith of Chriſt: the Righteouſneſs which is of God by Faith.*

Q. 8. May not a Man look partly to Chriſt, and partly to his own Works and Duties for Righteouſneſs?

A. No, he muſt eye Chriſt only, and exclude all others, or he cannot be juſtified, Phil. iii. 9. *And be found in him, not having mine own Righteouſneſs, which is of the Law, but that which is through the Faith of Chriſt: the Righteouſneſs which is of God by Faith,* Rom. iv. 5. *But to him that worketh not, but believeth on him that juſtifieth the ungodly, his Faith is counted for Righteouſneſs.*

Q. 9. Is it enough to eye the Perſon of Chriſt only in believing?

A. No, we muſt eye the Perſon of Chriſt, as cloathed with all his Offices, Acts xvi. 31. *And they ſaid, believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thine Houſe.* Our Ignorance needs him, as a *Prophet*, our Guilt as a *Prieſt*, our Sins and Enemies as a *King*.

Q. 10. Is true Faith excluſive of all Fears and Doubts?

A. No, it is not, but true Believers are troubled with many Fears and Doubtings, Iſa. l. 10. *Who is he among you that feareth the Lord, that obeyeth the Voice of his Servant, that walketh in Darkneſs, and hath no Light,* &c. Mark ix. 24. *And ſtraitway the Father of the Child cried out with Tears, Lord, I believe, help thou mine Unbelief.*

Q. 11. Is no Man actually juſtified till he believes?

A. No,

A. No, he cannot be juſtified actually till he believes actually, Gal. iii. 22. *But the Scripture hath concluded all under in, that the Promiſe by Faith of Jeſus Chriſt might be given o them that believe,* John iii. 18. *He that believeth on him, s not condemned: but he that believeth not is condemned already, ecauſe he hath not believed in the Name of the only begotten Son f God.*

Q. 12. Is every Man that believes juſtified immediately nd fully upon his believing?

A. Yes, he is, Rom. v. 1. *Therefore being juſtified by Faith ve have Peace with God through our Lord Jeſus Chriſt,* John '. 24.—*He that heareth my Words, and believeth on him that ent me, hath everlaſting Life, and ſhall not come into Condemnation: but is paſſed from Death unto Life.*

Q. 13. What is the true Character or Deſcription of a Believer?

A. He is one that having been convinced of his Sin and Miſery, and of his own and all other Creatures Inability to ave him, and of the Ability and Willingneſs of Chriſt to ave him, lets go all Hold, and Dependence on Creatures, and his own Righteouſneſs, and caſts himſelf entirely upon Chriſt for Righteouſneſs and Life.

Of the Properties, Signs and Means of Faith.

Q. 1. WHAT is the firſt Property of Faith? It is a moſt precious Grace, 2 Pet. i. 1.—*To them that have obtained like precious Faith with us,* &c. And muſt needs be ſo, ſeeing it is the Bond of our Union with Chriſt, Eph. iii. 17. *That Chriſt may dwell in your Hearts by Faith, that ye being rooted and grounded in Love.* That by which we are juſtified, Rom. v. 1. *Therefore being juſtified by Faith,* &c. And that by which our Souls do live, Hab. ii. 4. *The juſt ſhall live by his Faith.*

Q. 2. What is the ſecond Property of ſaving Faith?

A. The ſecond Property of Faith is this, that it is the moſt uſeful Grace in this World to a Believer, it being the Soul's Eye, Heb. xi. 27. *By Faith he forſook Egypt, not fearing the Wrath of the King: for he endured as ſeeing him, who is inviſible,* &c. It's hard to apprehend Chriſt, Phil. iii. 12.

That

That I may apprehend that for which alſo I am apprehended of Chriſt Jeſus. It is Cordial in a fainting Seaſon, Pſal. xxvii. 3. *I had fainted, unleſs I had believed,* &c.

Q. 3. What are the Foundations that ſupport Faith?

A. The firſt Foundation or Prop of Faith is the Power of God, Rom. iv. 20, 21. *He ſtaggered not at the Promiſe through Unbelief: but was ſtrong in Faith, giving Glory to God. And being fully perſuaded, that what he had promiſed, he was able alſo to perform,* Heb. vii. 25. —*He is able alſo to ſave them to the uttermoſt that come unto God by him,* &c.

Q. 4. What is the ſecond Prop of Faith?

A. The Truth and Faithfulneſs of God in his Promiſes, Heb. x. 23. *Let us hold faſt the Profeſſion of our Faith without wavering, for he is faithful that hath promiſed,* Heb. vi. 18. *That by two immutable Things, in which it was impoſſible for God to lie, we might have a ſtrong Conſolation, who have fled for Refuge to lay hold upon the Hope ſet before us.*

Q. 5. What encourages the Faith of the Saints?

A. The manifold ſweet and ſenſible Experiences of others, Pſal, lxxiv. 14. *Thou breakeſt the Heads of Leviathan in Pieces, and gaveſt him to be Meat for the People inhabiting the Wilderneſs.* And eſpecially their own Experiences, Joſhua xxiii. 14.—*Ye know in all your Hearts, and in all your Souls, that not one Thing hath failed of all the good Things which the Lord your God ſpake concerning you: all are come to paſs unto you, and not one Thing hath failed thereof.*

Q. 6. What is the firſt Sign of a weak Faith?

A. Staggerings in our aſſent to divine Truths argue the Weakneſs of Faith, Rom. iv. 20. *He ſtaggered not at the Promiſe of God through Unbelief, but was ſtrong in Faith?* &c.

Q. 7. What is the ſecond Sign of weak Faith?

A. Inability to truſt God in Time of Danger, evidenced by ſinful Haſte to avoid it, Iſa. xxviii. 16.—*He that believeth ſhall not make haſte.*

Q. 8. What is the third Sign of a weak Faith?

A. When we cannot live purely by Faith, except we have ſome ſenſible Encouragement, John xx. 25. —*Except I ſhall ſee in his Hands the Print of the Nails, and put my Finger into the Print of the Nails, and thruſt my Hand into his Side, I will not believe.*

Q. 9.

Q. 9. What is the fourth Sign of a weak Faith?

A. When a new Temptation makes us eaſily let go our former Confidence, Luke xxiv. 21. *But we truſted that it had been he which ſhould have redeemed Iſrael: and beſides all this, to day is the third Day ſince theſe Things were done.*

Q. 10. What is the fifth Sign of a weak Faith?

A. The Prevalence of carnal Fears in Times of Trouble argues weak Faith, Matth. viii. 26. *And he ſaith unto them, why are ye fearful, O ye of little Faith?* &c.

Q. 11. What is the ſixth Sign of a weak Faith?

A. Too much Carefulneſs and Anxiety about the Things of this Life, Matth. vi. 30. *Wherefore if God ſo clothe the Graſs of the Field, which to day is, and to morrow is caſt into the Oven, ſhall he not much more clothe you, O ye of little Faith?*

Q. 12. What is the firſt Benefit of a ſtrong Faith?

A. A ſtrong Faith gives much Glory to God, Rom. iv. 19, 20. *And being not weak in Faith, he conſidered not his own Body now dead, when he was about an hundred Years old, neither yet the deadneſs of Sarah's Womb: He ſtaggered not at the Promiſe of God through Unbelief; but was ſtrong in Faith, giving Glory to God.*

Q. 13. What is the ſecond Benefit of a ſtrong Faith?

A. It gives the Soul the raviſhing Foreſight and Foretaſtes of Heaven upon Earth, 1 Pet. i. 8. *Whom having not ſeen, ye love; in whom though now you ſee him not, yet believing ye rejoice with Joy unſpeakable and full of Glory.*

Q. 14. What is the laſt Office Faith doth for a Believer in this World?

A. It ſupports and encourages him at Death by the Promiſes, when all other Comforts fail, Heb. xi. 13. *Theſe all died in Faith, not having received the Promiſes, but having ſeen them afar off, and were perſuaded of them, and embraced them, and confeſſed that they were Strangers and Pilgrims on the Earth.*

Of Saving Repentance.

Queſt. 87. WHAT is Repentance unto Life?

A. Repentance unto Life is a ſaving Grace, whereby a Sinner out of a true Senſe of his Sin, and Apprehenſion

Apprehenſion of the Mercy of God in Chriſt doth with Grief and Hatred of his Sin, turn from it unto God with full Purpoſe of, and endeavour after new Obedience.

Q. 1. Who is the Author of ſaving Repentance?

A. The Spirit of God is the Author of it; the Heart by Nature is ſo hard, that none but the Spirit can break it, Ezek. xxxvi. 26, 27. *A new Heart alſo will I give, and a new Spirit will I put within you; and I will take away the ſtony Heart out of your Fleſh, and I will give you an Heart of Fleſh. And I will put my Spirit within you,* &c.

Q. 2. In what Act doth all true Repentance begin?

A. It begins in a true Sight and Senſe of Sin, and the Danger and Miſery we are in by Sin, Acts ii. 37. *Now when they heard this, they were pricked in their Hearts,* &c.

Q. 3. Why doth God work ſuch a Senſe of Sin and Miſery?

A. He doth it to make Chriſt deſirable in the Sinner's Eyes, that he may fly to him, Matth. ix. 12, 13. *But when Jeſus heard that, he ſaid unto them, they that be whole need not a Phyſician, but they that are ſick. But go ye and learn what that meaneth. I will have Mercy and not Sacrifice: for I am not come to call the Righteous, but Sinners to Repentance.*

Q. 4. Is the Sight of Sin ſufficient to Repentance?

A. No; there muſt be Apprehenſion of Mercy and Forgiveneſs with God, or elſe no Man can ſincerely repent, Rom. ii. 4.—*Not knowing that the Goodneſs of God leadeth thee to Repentance.* And this Mercy muſt be diſcerned in and through Chriſt,—Zech. xii. 10. —*And they ſhall look upon me whom they have pierced, and they ſhall mourn for him as one mourneth for his only Son, and ſhall be in Bitterneſs for him as one that is in Bitterneſs for his firſt-born.*

Q. 5. Wherein doth Repentance chiefly conſiſt?

A. It conſiſts in real inward Sorrow for Sin, as committed againſt God, Pſal. li. 3, 4. *For I acknowledge my Tranſgreſſions, and my Sin is ever before me. Againſt thee, thee only have I ſinned, and done this Evil in thy Sight,* &c. A Loathing of ourſelves for it, Ezek. xxxvi. 31.—*And ſhall loath yourſelves in your own Sight for your Iniquities, and for your Abominations.* And of our beſt Duties as ſinful and inſufficient Things, Iſa. lxiv. 5, 6.—*We are all as an unclean Thing; and all our Righteouſneſs are as filthy Rags,* &c.

Q. 6.

Q. 6. Wherein elſe doth it conſiſt?

A. In turning from Sin as well as grieving for it, Iſa. lv. *Let the wicked forſake his Way, and the unrighteous Man Thoughts*, &c. Prov. xxviii. 13. *He that covereth his s, ſhall not proſper, but whoſo confeſſeth and forſaketh them, ll have Mercy.*

Q. 7. Is turning from Sin ſufficient?

A. No, that is but the negative Part of Religion, there iſt be alſo a ſincere turning to God, Pſal. cxix. 59. *I ught on my Ways, and turned my Feet unto thy Teſtimonies,* ts xi. 23. — *And exhorted them all that with Purpoſe of art, they would cleave unto the Lord.*

Q. 8. Is all Sorrow for Sin ſaving?

A. No, there is a Repentance that doth no good, Matth. vii. 3. *Then Judas, which had betrayed him, when he ſaw t he was condemned, repented himſelf*, &c. And a Repen-ce unto Life, Acts xi. 18.—*Then hath God alſo to the Gen-s granted Repentance unto Life.*

Q. 9. What are the Signs of true Repentance?

A. Fear of Sin, Care to preſerve ourſelves from it, and al to honour God by new Obedience, 2 Cor. vii. 11. *For old, this ſelf ſame Thing that ye ſorrowed after a godly Sort, hat Carefulneſs is wrought in you, yea, what clearing of your ves, yea, what Indignation, yea, what Fear, yea, what hement Deſire, yea, what Zeal, yea, what Revenge? in all ings you have approved yourſelves to be clear in this Matter.*

Q. 10. Is there a Neceſſity of Repentance in order to for-eneſs?

A. Yes, there is, and they are therefore conjoined in ripture, Acts v. 31.—*For to give Repentance to Iſrael, and giveneſs of Sins.* And deſtrruction threatned to the Impe-ent, Luke xiii. 3. — *Except ye repent, ye ſhall all likewiſe iſh.*

Q. 11. What is the firſt Inference hence?

A. That it is a falſe Doctrine which teaches us that Sins e actually forgiven from Eternity, and therefore no Need her of Repentance or Prayer, ſave only for the Manifeſta-n of Pardon.

Q. 12. What is the ſecond Inference hence?

A. That

A. That an hard Heart is a dreadful Sign of a loſt State of Soul, Rom. ii. 5. *But after thy hardneſs and impenitent Heart, treaſureſt up unto thyſelf Wrath againſt the Day of Wrath, and Revelation of the righteous Judgment of God.*

Q. 13. What is the laſt Inference hence?

A. That there is no Cauſe to deſpair of the vileſt Sinner, ſeeing there is Power enough in the Spirit of God to break the hardeſt Heart, Ezek. xxxvi. 26. — *I will take away the ſtony Heart out of your Fleſh, and I will give you an Heart of Fleſh.*

Of Chriſt's Ordinances.

Queſt. 88. WHAT are the outward Means whereby Chriſt communicateth to us the Benefits of Redemption?

A. The outward and ordinary Means whereby Chriſt communicateth to us the Benefits of Redemption, are his Ordinances, eſpecially the Word, Sacraments and Prayer, all which are made effectual to the Elect for Salvation.

Q. 1. What makes any Thing become a Divine Ordinance?

A. The Inſtitution or Appointment of God, is that alone which makes a Divine Ordinance, Matth. xxviii. 20. *Teaching them to obſerve all Things whatſoever I have commanded you*, &c.

Q. 2. Are the Inſtitutions of all Ordinances alike clear in Scripture.

A. No, ſome are more explicitly and clearly revealed in Scripture than others; as the Lord's Supper more clear than Baptiſm, but whatever hath Scripture Warrant in the Words or Conſequence, is of divine Appointment.

Q. 3. May not Men inſtitute Ordinances of Divine Worſhip?

A. No, this in Scripture is condemned as Will-worſhip, Col. ii. 20, 22, 23. *Wherefore if ye be dead with Chriſt from the Rudiments of the World, why, as though living in the World are ye ſubject to Ordinances?* &c. *Which Things indeed have a Shew of Wiſdom in Will-worſhip*, &c.

Q. 4. Why cannot Man inſtitute a Divine Ordinance?

A. He

A. He cannot do it, becauſe it is the Prerogative belonging to Chriſt's Kingly Office, Matth. xxviii. 20. *Teaching them to obſerve all Things whatſoever I have commanded you.*

Q. 5. For what other Reaſon cannot Man do it?

A. Becauſe he cannot bleſs them, and make them effectual to their Ends, but they will be in vain, Matth. xv. 9. *But in vain do they worſhip me, teaching for Doctrines, the Commandments of Men.*

Q. 6. Why are the Ordinances called Means of Salvation?

A. Becauſe by and through them, the Spirit of the Lord conveys Spiritual Graces into Mens Souls, 1 Cor. i. 21.—*It pleaſed God by the fooliſhneſs of preaching to ſave them that believe,* 2 Cor. iii. 5. *Not that we are ſufficient of ourſelves to think any Thing as of ourſelves: but our Sufficiency is of God.*

Q. 7. Whence is the Virtue of Ordinances?

A. It is not in and from themſelves, or the Gifts and Abilities of him that adminiſters them, but from the Bleſſing and Spirit of the Lord, 1 Cor. iii. 7.—*Neither is he that planteth any Thing, neither he that watereth, but God that giveth the Increaſe.*

Q. 8. Do all God's Ordinances attain their End?

A. Yes, there is none of them in vain, but do attain their End, in the Salvation or Damnation of all that come under them, Iſa. lv, 10, 11. *For as the Rain cometh down, and the Snow from Heaven, and returneth not thither, but watereth the Earth, and maketh it bring forth and bud, that it may give Seed to the Sower and Bread to the eater: So ſhall my Word be that goeth forth out of my Mouth: it ſhall not return unto me void, but it ſhall accompliſh that which I pleaſe, and it ſhall proſper in the Thing whereto I ſend it,* 2 Cor. 2. 15, 16. *For we are unto God a ſweet Savour of Chriſt, in them that are ſaved, and in them that periſh: To the one we are the Savour of Death unto Death, and to the other the Savour of Life unto Life,* &c.

Q. 9. Are inſtituted Ordinances the only Means of Salvation?

A. They are not the only Means; for God can convert Men to Chriſt without them, Acts ix. 4, 5. *And he fell to the Earth, and heard a Voice, ſaying unto him, Saul, Saul,*

Q. *why*

why persecutest thou me? And he said, who art tho And the Lord said, I am Jesus whom thou persecutest: for thee to kick against the Pricks. But they are the standing Means, Rom. x. 14, 15. *How then shal on him in whom they have not believed: and how shal lieve in him, of whom they have not heard? and how hear without a Preacher? and how shall they preache be sent?* &c.

Q. 10. To whom are the Ordinances made eff Salvation?

A. To all God's Elect they are effectual to Salvat to them only, Acts xiii. 48.—*As many as were or eternal Life, believed,* John x. 26. *But ye believe not ye are not of my Sheep,* &c.

Q. 11. What is the first Instruction from hence?

A. That great Preparation is due to all the Or before we engage in them, Job xi. 13, 14. *If thou thine Heart, and stretch out thy Hand towards him. If be in thine Hand, put it far away, and let not Wickedn in thy Tabernacles,* 1 Chron. xxix. 18. — *And prep Heart unto thee.*

Q. 12. What is the second Inference from hence

A. That great Reverence is due to God's Ord when we are actually engaged in the Use of the lxxxix. 7. *God is greatly to be feared in the Assemb Saints: and to be had in Reverence of all them that a him.*

Q. 13. What is the third Inference from hence?

A. That those People that want Ordinances, are and deplorable Condition, Eph. ii. 11, 12. *Wher member that ye being in Time past Gentiles in the Fle are called uncircumcision by that which is called the Cir in the Flesh made by Hands; that at that Time ye were Christ, being aliens from the Common-wealth of Isr Strangers from the Covenants of Promise, having no H without God in the World.*

Q. 14. What is the last Instruction hence?

A. That those that perish in the midst of Ordi Means of Salvation, will perish with aggravated pe Matth. xi. 23. *And thou Capernaum, which art exa Heaven, shalt be brought down to Hell; for if the mighty*

which have been done in thee, had been done in Sodom, it would have remained until this Day.

Of the Word read and heard.

Queſt. 89. HOW is the Word made effectual to Salvation?

A. The Spirit of God maketh the Reading, but eſpecially the Preaching of the Word, an effectual Means of convincing and converting Sinners; and building them up in Holineſs and Comfort, through Faith unto Salvation?

Q. 1. What mean you by the Word?

A. By the Word is meant the Word of God, conſigned to Writing in the Books of the Old and New Teſtament, which though it be miniſtred by Men, yet it is no other than the very Word of God, and as ſuch to be received, 1 Theſſ. ii. 13. *For this Cauſe alſo thank we God without ceaſing, becauſe when ye received the Word of God, which ye heard of us, ye received it not as the Word of Men: but (as it is in Truth) the Word of God,* &c.

Q. 2. Whence is the Efficacy of this Word?

A. It is wholly from the Spirit of God that it becomes effectual to any Man's Salvation, 1 Cor. iii. 6. *I have planted, and Apollo watered, but God gave the Increaſe. So then neither is he that planteth any Thing, neither he that watereth; but God that giveth the Increaſe.*

Q. 3. Is the reading of the Scripture an Ordinance of God for Mens Salvation?

A. Yes, it is, Deut. xvii. 19. *And it ſhall be with him, and he ſhall read therein all the Days of his Life, that he may learn to fear the Lord his God, to keep all the Words of this Law, and theſe Statutes to do them.* And in reading of it, God ſometimes comes in by his Spirit to Mens Converſion, Acts viii. 27, 28, 29. *And he aroſe and went, and behold a Man of Ethiopia, an Eunuch of great Authority under Candace Queen of the Ethiopians, who had the Charge of all her Treaſure, and had come to Jeruſalem for to worſhip, was returning, and ſitting in his Chariot, read Iſaias the Prophet. Then the Spirit ſaid to Philip, go near, and join thyſelf to his Chariot,* &c.

Q. 4. Is the hearing of the Word a Means of Salvation?

A. Yes, it is, Isa. lv. 3. *Incline your Ear, and come unto me; hear, and your Soul shall live,* &c. 1 Cor. i. 21. — *It pleased God by the Foolishness of Preaching to save them that believe?*

Q. 5. To what End is the Word useful to Men?

A. The first End and Use of the Word is to convince Men of their Sin and Misery out of Christ, 1 Cor. xiv. 24, 25. *But if all Prophesy, and there come in one that believeth not, or one unlearned: he is convinced of all, he is judged of all. And thus are the Secrets of his Heart made manifest,* &c.

Q. 6. What is it useful for besides Conviction?

A. 'Tis useful for Conversion, as well as Conviction, Psal. xix. 7. *The Law of the Lord is perfect, converting the Soul,* &c. Acts xxvi. 18.—*To turn them from Darkness to Light, and from the Power of Satan unto God,* &c.

Q. 7. Doth the Word convince and convert all that hear it?

A. No, but those only that are ordained to eternal Life, Acts xiii. 48. — *As many as were ordained to eternal Life believed.*

Q. 8. What else is the Word useful for?

A. To build up the Saints to Perfection in Christ, Eph. iv. 11, 12, 13. *And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ: Till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man; unto the Measure of the Stature of the Fulness of Christ,* Acts xx. 32. *And now Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and give you an Inheritance among all them that are sanctified.*

Q. 9. May the common People read the Scriptures?

A. Yes, it is a Duty commanded by Christ, Joh. v. 39. *Search the Scriptures,* &c. and commended by the Apostle, Acts xvii. 11. *These were more noble than those in Thessalonica, in that they received the Word with all Readiness of Mind, and searched the Scriptures daily, whether those Things were so.*

Q. 10. Is it their Duty or Liberty also to preach it?

A. No, it is not, for besides Abilities for that Work, there must be a Call, Rom. x. 14, 15.—*How shall they hear without*

without a Preacher, and how ſhall they preach except they be ſent? &c.

Q. 11. What is the firſt Inſtruction from hence?

A. That the Enjoyments of the Scripture, and an able faithful Miniſtry to expound and apply them, is a ſpecial Mercy to any People, Pſal. cxlvii. 19, 20. *He ſheweth his Word unto Jacob, his Statutes and Judgments unto Iſrael, he hath not dealt ſo with any Nation, and as for his Judgments they have not known them.*

Q. 12. What is the ſecond Inſtruction?

A. That Men cannot expect Special and Spiritual Bleſſings from God in the wilful Neglect of the Ordinances, Prov. xxviii. 9. *He that turneth away his Ear from hearing the Law, even his Prayer ſhall be Abomination.*

Q. 13. What is the third Inference?

A. That ſad is their Condition, who ſit all their Days under the Word to no Purpoſe at all, 2 Cor. iv. 3, 4. *If our Goſpel be hid, it is hid to them that are loſt: In whom the God of this World hath blinded the Minds of them which believe not, leſt the Light of the glorious Goſpel of Chriſt, who is the Image of God, ſhould ſhine into them.*

Q. 14. What is the laſt Inference?

A. That Chriſt's Ordinances and Miniſters ſhould be moſt welcome to the People to whom God ſends them, Iſa. lii. 7. *How beautiful upon the Mountains are the Feet of him that bringeth good Tidings, that publiſheth Peace, that publiſheth Salvation, that ſaith unto Zion, thy God reigneth.*

Of the Manner of Hearing.

Queſt. 90. HOW is the Word to be read and heard, that it may become effectual to Salvation?

A. That the Word may become effectual to Salvation, we muſt attend thereto with Diligence, Preparation and Prayer, receive it with Faith and Love, lay it up in our Hearts, and practiſe it in our Lives.

Q. 1. If the Matter we read or hear be good, is not that enough for Salvation?

A. No, God requires that the Word be read and heard in due Manner, and the Manner of hearing is of ſpecial Re-

gard with God, Luke viii. 18. *Take heed therefore how ye hear*, &c.

Q. 2. How many Things belong to the due Manner of Hearing?

A. Three Sorts of Duties belong to it; ſome *antecedent*, as, Preparation and Prayer; ſome *concomitant*, as due Diligence and Retention; and ſome *ſubſequent*, as practiſe.

Q. 3. What is due Preparation for hearing?

A. It conſiſts in ſerious Conſideration of the greatneſs and Holineſs of that God, whom we approach in Hearing the Word, Acts x. 33.—*Now therefore we are all here preſent before God, to hear all Things that are commanded thee of God.* And awing the Heart even to a Degree of holy trembling thereby, Iſa. lxvi. 2.—*To him will I look, even to him that is poor and of a contrite Spirit, and trembleth at my Word.*

Q. 4. What is the principal Conſideration thus to awe the Heart?

A. The Word is in its own Nature an Heart-ſearching Word. Heb. iv. 12. *For the Word of God is quick and powerful, and ſharper than any two-edged Sword, piercing even to the dividing aſunder of Soul and Spirit, and of the Joints and Marrow, and is a Diſcerner of the Thoughts and Intents of the Heart.* And that eventually it will be the Savour of Life or Death to us, 2 Cor. ii. 16. *To the one we are the Savour of Death unto Death; and to the other the Savour of Life unto Life*, &c.

Q. 5. What elſe belongs to due Preparation to hear?

A. The diſcharging of the Heart from worldly Cares, Matth. xiii. 7. *And ſome fell among Thorns, and the Thorns ſprang up and choaked them.* And carnal Luſts, Jam. i. 21. *Wherefore lay apart, all Filthineſs and Superfluity of Naughtineſs, and receive with Meekneſs the engrafted Word, which is able to ſave your Souls.*

Q. 6. What is the third Act of due Preparation?

A. Longing after the Word for further Communications of Grace by it, 1 Pet. ii. 2. *As new Born Babes deſire the ſincere Milk of the Word, that ye may grow thereby*, Iſa. ii. 3 *And many People ſhall go and ſay, come ye, and let us go up to the Mountain of the Lord, to the Houſe of the God of Jacob and he will teach us of his Ways, and we will walk in his Paths*

Paths: for out of Zion ſhall go forth the Law, and the Word of the Lord from Jeruſalem.

Q. 7. What is the ſecond Antecedent Duty of Hearing?

A. Prayer is an *antecedent* Duty to hearing the Word, and that both for the Aſſiſtance of the Miniſter, 2 Theſſ. iii. 1. *Finally, Brethren, pray for us, that the Word of the Lord may have free Courſe, and be glorified, even as it is with you:* And our own Illumination, Pſal. cxix. 18. *Open thou mine Eyes, that I may behold wondrous Things out of thy Law.*

Q. 8. What elſe ſhould we pray for?

A. That God would pour out his Spirit with the Word according to that Promiſe, Prov. i. 23.—*I will pour out my Spirit unto you, I will make known my Words unto you.*

Q. 9. Doth unpreparedneſs for the Word always hinder its Efficacy on the Heart?

A. No, God ſometimes is found of them that ſought him not, Iſa. lxv. 1.—*I was found of them that ſought me not,* &c. But it is a Sin to neglect it, and needs a Pardon of God.

Q. 10. What is the firſt Motive to prepare for ſolemn Duties?

A. That it argues the Sincerity of the Heart, and in that Caſe God will be merciful to Infirmities, 2 Chron. xxx. 18, 19. *For a Multitude of the People, even a Multitude of Ephraim and Manaſſeth, Iſſachar and Zebulun had not cleanſed themſelves, yet did eat the Paſſover, but not as it is written: Wherefore Hezekiah prayed for them, ſaying, the good Lord be merciful towards him, that prepareth his whole Heart to ſeek the Lord God, the God of his Fathers, though he be not cleanſed according to the Purification of the Sanctuary.*

Q. 11. What is the ſecond Motive?

A. It is a ſweet Sign that God will make that Duty ſucceſsful for which the Heart is prepared, Pſal. x. 17.—*Thou prepareſt their Heart: Thou bendeſt thine Ear to them.*

Q. 12. What is the third Motive to Preparation?

A. The Majeſty and Jealouſy of God, to whom we approach, obliges us to ſolemn Preparation, Heb. xii. 28, 29. —*Whereby we may ſerve God acceptably, with Reverence and godly Fear; for our God is a conſuming Fire.*

Q. 13. But muſt a Man neglect the Duty if his Heart be not duly prepared for it?

A. No,

A. No, for that would be to add a new Sin to a former, and aggravate [illegible]

Q. 14. In what Manner muſt the prepared Heart go to the Word?

A. Not in Dependence on its own Preparations, but upon the Spirit's Aſſiſtance, Pſal. lxxi. 16. *I will go forward in the Strength of the Lord God*, &c.

Q. 15. What is the firſt Act of Faith due to the Word?

A. The aſſenting Act of Faith is required to the Word read or preached, whereby we acknowledge it to be of Divine Authority, 2 Tim. iii. 16. *All Scripture is given by Inſpiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs:* 2 Pet. i. 21. *For the Prophecy came not in old Time by the Will of Man: but holy Men of God ſpake as they were moved by the Holy Ghoſt.*

Q. 16. What is the ſecond Act of Faith required of us?

A. An applying Act of Faith is alſo required of us, Rom. xv. 4. *For whatſoever Things were written afore-time, were written for our learning, that we through Patience and comfort of the Scriptures might have Hope.*

Q. 17. What is the firſt End in applying the Word?

A. It is firſt to be applied to our Conviction both of Sin and Miſery, Acts ii. 37. *Now when they heard this, they were pricked in their Heart, and ſaid unto Peter, and to the reſt of the Apoſtles, Men and Brethren, what ſhall we do?*

Q. 18. What is the ſecond End, or Uſe of applying it?

A. It muſt be applied for our Guidance and Direction to Chriſt, John vi. 45. — *Every Man therefore that hath heard, and hath learned of the Father, cometh unto me.*

Q. 19. What is the third Uſe to which it muſt be applied?

A. We muſt apply it for our Direction through the whole Courſe of Chriſtian Duties, 2 Pet. i. 19. *We have alſo a more ſure Word of Prophecy; whereunto ye do well that ye take heed, as unto a Light that ſhineth in a dark Place, until the Day dawn, and the Day ſtar ariſe in your Hearts.*

Q. 20 What other Uſe muſt we apply it to?

A. It muſt be applied for our Comfort in all inward and outward Troubles, Rom. xv. 4. *For whatſoever Things were written afore-time, were written for our Learning, that we through*

ough Patience and Comfort of the Scriptures might have be.

Q. 21. On what Account are we to receive it with love?

A. We are to love it for its Author's ſake, becauſe it is the ord of God, Pſal. cxix. 159. *Conſider how I love thy Pre-ts, &c.*

Q. 22. What is the ſecond Motive of Love to the Word?

A. The Holineſs and Purity of it deſerves and engages our ove to it, Pſal. cxix. 140. *Thy Word is very pure: there-e thy Servant loveth it.*

Q. 23. What is the third Motive to engage our Love to it?

A. The great and conſtant Uſefulneſs of it to our Souls, that we cannot ſubſiſt without, Job. xxiii. 12. — *I have emed the Words of his Mouth more than my neceſſary Food,*

Q. 24. How doth this Love to the Word manifeſt itſelf?

A. Our Love manifeſts itſelf in our longing after it, Pſal. x. 20. *My Soul breaketh for the longing that it hath unto thy dgments at all Times.* Our diligent Attendance on it, ts xx. 33. *Immediately therefore I ſent unto thee, and thou t well done that thou art come. Now therefore are we all here ſent before God, to hear all Things that are commanded thee God.*

Q. 25. How is Faith and Love evidenced to the Word er hearing it?

A. By preſerving it carefully in our Hearts and Memo-s, Pſal. cxix. 11. *Thy Word have I hid in my Heart: t I might not ſin againſt thee.*

Q. 26. What is the beſt Cure for a bad Memory?

A. Labour to get an high Eſteem of the Word, and an ex-rimental Feeling of it, and frequently meditate on it, Pſal. ix. 16. *I will delight myſelf in thy Statutes: I will not for-thy Word,* Pſal. cxix. 93. *I will never forget thy Precepts; with them thou haſt quickned me,* Pſal. cxix. 99. — *Thy ſtimonies are my Meditation.*

Q. 26. How is Faith and Love principally manifeſted to Word after hearing?

A. It is principally manifeſted by bringing forth the uits of it in our Lives, Col. i. 5, 6. *For the Hope which laid up for you in Heaven, whereof ye heard before in the Word of the Truth of the Goſpel, which is come unto you, as it is*

it is in all the World, and bringeth forth Fruit, as it doth in you, ſince the Day ye heard of it, and knew the Grace of in Truth

Q. 28. What is the Uſe of all this?

A. This ſerves to reprove our formal and dead Hea the Word, and excites us all to evidence and exerciſe Faith, Love and Obedience in hearing it.

Of Sacraments as Means of Salvation.

Queſt. 91. HOW do the Sacraments become effe Means of Salvation?

A. The Sacraments become effectual Means of Salva not from any vertue in them, or in him that doth admin them, but only by the Bleſſing of Chriſt, and the wor of his Spirit in them, that by Faith receive them.

Q. 1. What is the firſt proper Senſe of this Word S ment?

A. It privately ſignifies a ſolemn Oath taken by Sol when they liſt themſelves under a Prince or General; and this Oath was mutual.

Q. 2. Why do we uſe it ſeeing it is not a Scri Word?

A. Though the Word be not found in Scripture, ye Thing intended by it is, and that brings the Word in for in the Sacraments God obliges himſelf to us by con ing his Covenant by it, Rom. iv. 11. *And he receive Sign of Circumciſion, a Seal of the Righteouſneſs of the F which he had yet being uncircumciſed: that he might be the F of all them that believe, though they be not circumciſed, Righteouſneſs might be imputed unto them alſo.* And we o ourſelves to God, Rom. vi. 3, 4. *Know ye not that ſo of us as were baptized into Chriſt, were baptized int Death? Therefore we are buried with him in Baptiſ Death, that like as Chriſt was raiſed up from the dead Glory of the Father, even ſo we alſo ſhould walk in New Life.*

Q. 3. What is here meant by Salvation?

A. By Salvation is meant our compleat and final D rance from Sin and Miſery, both temporal and et

om Sin, Matth. i. 21. — *For he ſhall ſave his People from eir Sins.* From Miſery, 1 Theſ. i. 10.—*Even Jeſus which delivereth us from the Wrath to come.*

Q. 4. What is a Mean of Salvation?

A. A Mean of Salvation ſignifies any Appointment of od, whereby he promotes and accompliſhes his Deſign of ving our Souls, ſo the Word is a Mean, Rom. i. 16. *For am not aſhamed of the Goſpel of Chriſt, for it is the Power of od unto Salvation, to every one that believeth.*

Q. 5. How doth the Word and Sacraments differ as leans of Salvation?

A. The Word is appointed to be the firſt Means of beget- ng Faith; 1 Cor. iii. 5. *Who then is Paul? or who is pollo? but Miniſters by whom ye believed,* &c. Sacraments re to ſeal and confirm it, Rom. iv. 11. *And he received the ign of Circumciſion, a Seal of the Righteouſneſs of Faith,* &c.

Q. 6. What is meant by an effectual Mean of Salvation?

A. By an effectual Mean, is meant ſuch a Mean as fully btains and accompliſhes the End it was appointed for, Theſſ. ii. 13. — *Becauſe when ye received the Word of God, vhich ye heard of us, ye received it not as the Word of Men, ut (as it is in Truth) the Word of God, which effectually vorketh alſo in you that believe.*

Q. 7. Don't all the Means of Salvation prove effectual to len?

A. Though the Means of Salvation prove effectual to all od's Elect, yet they are ſo to no others, Acts xxviii. 23, 4. *And when they had appointed him a Day, there came many o him into his Lodging, to whom he expounded and teſtified the Kingdom of God, perſuading them concerning Jeſus, both out of he Law of Moſes, and out of the Prophets from Morning till Evening. And ſome believed the Things which were ſpoken, nd ſome believed not.*

Q. 8. Do not the Sacraments ſave all that partake of hem?

A. No, they do not; Baptiſm may paſs on a caſt-away, Acts viii. 23. *For I perceive that thou art in the Gall of Bitterneſs, and in the Bond of Iniquity.* And the Lord's Supper nay be received unworthily, 1 Cor. xi. 27. *Wherefore whoſoever ſhall eat this Bread, and drink this Cup of the Lord unworthily, ſhall be guilty of the Body and Blood of the Lord.*

Q. 9.

Q. 9. What is the Reaſon they prove not effectu

A. Becauſe their Virtue and Efficacy is not in the but in God; for we ſee they work as God's Spirit or not concurs with them, as in the Inſtance before

Q. 10. But is not that for Want of Wiſdom, E or Zeal in the Miniſter, that they have no more Effi

A. No, it is not principally, or only from thenc is not in the Power of the holieſt Miniſter in the V make them effectual, 1 Cor. iii. 7. *—Neither is he th ath any Thing, neither he that watereth: but God tha the Increaſe.*

Q. 11. *Whence is it that Sacraments become effectua*

A. It is only from the Spirit of Chriſt working i and by them, on the ſouls of Men, 1 Cor. xii. 13. *one Spirit are we all baptized into one Body, —. a been all made to drink into one Spirit.*

Q. 12. What is the firſt Inſtruction hence?

A. That Men enjoying all the Ordinances of the and partaking of the Sacraments annexed to the C of Grace, may yet periſh for ever, 1 Cor. x. 3, 4, *did all eat the ſame ſpiritual Meat: and did all drink ſpiritual Drink: (for they drank of that ſpiritual Rock lowed them: and that Rock was Chriſt). but with many God was not well pleaſed: for they were overthrown in derneſs*, Luke xiii. 26, 27. *Then ſhall ye begin to have eaten, and drank in thy Preſence, and thou haſt t our Streets. But he ſhall ſay, I tell you, I know you not you are; depart from me all ye Workers of Iniquity.*

Q. 13. What is the ſecond Inference?

A. That Men ſhould not idolize ſome Miniſters excellency of their Gifts, and deſpiſe others, ſeeing in them to make the Means effectual.

Q. 14. What is the laſt Inference?

A. That in all our Attendance upon the Means of tion, we ſhould be careful to beg the Spirit and Ble Chriſt, without which they cannot be effectual to o vation.

Of the Nature of Sacraments.

Queſt. 92. WHAT is a Sacrament?

A. A Sacrament is an holy Ordinance inſtituted by Chriſt; wherein by ſenſible Signs, Chriſt and the Benefits of the New Covenant are repreſented, ſealed, and applied to Believers.

Q. 1. How many Sorts of Sacraments are found in Scripture?

A. Of Sacraments there are two Sorts, ſome *extraordinary* and *tranſient*, as the Fiery Pillar, Manna, and Water out of the Rock, 1 Cor. x. 1, 2, 3, 4. *Moreover, Brethren, I would not that ye ſhould be ignorant, how that all our Fathers were under the Cloud, and all paſſed through the Sea: and were all baptized unto Moſes in the Cloud, and in the Sea: And did all eat the ſame ſpiritual Meat: And did all drink the ſame ſpiritual Drink (for they drank of that ſpiritual Rock that followed them; and that Rock was Chriſt).* And ſome *ordinary* and *ſtanding*, as Circumciſion and the Paſſover, before Chriſt; and Baptiſm and the Lord's Supper ſince Chriſt's Death.

Q. 2. How many Things are to be conſidered in every Sacrament?

A. In every Sacrament five Things muſt be conſidered, (1.) The *Author*, (2.) The *Parts*, (3.) The *Union* of thoſe *Parts*, (4.) The *Subjects*, (5.) The *Ends* and *Uſes* of it.

Q. 3. Who is the Author of the Sacraments?

A. The Lord Jeſus Chriſt as King of the Church, by whoſe ſole Authority Baptiſm was inſtituted, Matth. xxviii. 19, 20. *Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt: teaching them to obſerve all Things whatſoever I have commanded you*, &c. And the Lord's Supper, 1 Cor. 11. 23, 24. *For I have received of the Lord that which alſo I delivered unto you, that the Lord Jeſus, the ſame Night in which he was betrayed, took Bread, and when he had given Thanks, he brake it, and ſaid, Take, eat, this is my Body, which is broken for you: This do in Remembrance of me.*

Q. 4. Are the old Sacraments yet in being and Uſe in the Church?

A. No, they are paſt away, and the new come in their Room. Baptiſm takes Place of Circumciſion, Col. ii. 11, 12. *In whom alſo ye are circumciſed with the Circumciſion made without Hands, in putting off the Body of the Sins of the Fleſh by the Circumciſion of Chriſt: buried with him in Baptiſm,* &c. And the Lord's Supper of the Paſſover, 1 Cor. v. 7. *Purge out therefore the old Leaven, that ye may be a new Lump, as ye are unleavened, for even Chriſt our Paſſover is ſacrificed for us.*

Q. 5. Of what Parts doth every Sacrament conſiſt?

A. Every Sacrament conſiſts of two Parts, one external and earthly; another internal and heavenly, or ſpiritual. Bread, Wine and Water, are the external, Chriſt's Blood and Spirit the internal Parts, Rom. vi. 3. *Know ye not that ſo many of us as were baptized into Jeſus Chriſt were baptized into his Death?* 1 Cor. xi. 25.—*This Cup is the New Teſtament in my Blood,* &c.

Q. 6. Wherein conſiſts the Sacramental Union of theſe Parts?

It conſiſts by vertue of Chriſt's Inſtitution in three Things, (1.) In apt *Signification.* (2.) Firm *Obſignation.* And (3.) Real *Exhibition* of the Bleſſings ſignified and ſealed.

Q. 7. What are the Bleſſings ſignified by Water in Baptiſm?

A. It ſignifies our Implantation into Chriſt, and Communion with him in his Death and Reſurrection, Rom. vi. 4. *Therefore we are buried with him by Baptiſm into Death, that like as Chriſt was raiſed up from the Dead by the Glory of the Father; even ſo we alſo ſhould walk in Newneſs of Life.* And our ſolemn Admiſſion into the viſible Church, Gal. iii. 26, 27, 28, 29. *For ye are all the Children of God by Faith in Chriſt Jeſus. For as many of you as have been baptized into Chriſt, have put on Chriſt. There is neither Jew, nor Greek, there is neither Bond nor free, there is neither Male nor Female: for ye are all one in Chriſt Jeſus. And if ye be Chriſt's, then are ye Abraham's Seed, and Heirs according to the Promiſe.*

Q. 8. What are the Bleſſings ſignified by Bread and Wine?

A. They ſignify Chriſt's Body and Blood, broken and poured out for us, with all the Bleſſings of Remiſſion, Peace and Salvation purchaſed by his Blood, 1 Cor. x. 16, 17. *The Cup of Bleſſing which we bleſs, is it not the Communion of the Blood*

of Chriſt? The Bread which we break, is it not the nion of the Body of Chriſt? For we being many, are ead, and one Body: for we are all Partakers of that one

9. Do the Sacraments ſeal, as well as ſignify theſe s?

Yes, they do, Rom. iv. 11. *And he received the Sign of ncision, a Seal of the Righteouſneſs of the Faith,* &c. Uſe is to confirm God's Covenant with Believers.

10. Who are the proper Subjects of the Sacraments? Believers and their Seed are the Subjects of Baptiſm, lult Chriſtians only of the Lord's Supper, Acts ii. 38, *Repent and be baptized every one of you.—for the Promiſe o you, and to your Children, and to all that are afar off, as many as the Lord our God ſhall call,* 1 Cor. xi. 28. *t a Man examine himſelf, and ſo let him eat of that Bread, rink of that Cup.*

11. What is the main Uſe and End of Sacraments? It is to ratify and confirm God's Covenant with Be s, Rom. iv. 11. *And he received the Sign of Circumci- a Seal of the Righteouſneſs of the Faith, that he had yet uncircumciſed,* &c. 1 Cor. xi. 26. *For as often as ye eat bread, and drink this Cup, ye do ſhew the Lord's Death ' come.*

12. What is the firſt Inſtruction from hence? That the Abuſe of ſuch holy and ſolemn myſteries, is of dreadful Aggravation, and ſuch as God will puniſh, . xi. 27. *Wherefore whoſoever ſhall eat this Bread, and this Cup of the Lord unworthily, ſhall be guilty of the and Blood of the Lord.*

13. What is the ſecond Inſtruction? Hence we learn the tender Care and Love of Chriſt the Church in inſtituting ſuch uſeful and comfortable nances for us.

Of the Number of Sacraments.

93. WHICH are the Sacraments of the New Teſtament?

The Sacraments of the New Teſtament are Baptiſm, he Lord's Supper.

Q. 1. How many Sacraments hath Chriſt appointed in the New Teſtament?

A. Chriſt hath appointed two and no more, theſe being ſufficient for our Initiation and Confirmation.

Q. 2. How many have the Papiſts added to them?

A. They have added five more, *viz. Confirmation, Penance, Ordination, Marriage,* and *Extream Unction.*

Q. 3. What is their Sacrament of Confirmation?

A. It is the anointing of the Baptized with Chriſm in the Forehead, with this Form of Words, *I ſign thee with the Sign of the Croſs, and confirm thee with the Chriſm of Salvation, in the Name of the Father, Son, and Holy Ghoſt.*

Q. 4. What is their Ground for this Practice?

A. The Abuſe of that Scripture, Heb. vi. 2. *Of the Doctrine of Baptiſms, and laying on of Hands,* &c. which by a figurative Speech, expreſſeth the whole ſtanding Miniſtry in the Church by laying on of Hands.

Q. 5. What is their Sacrament of Penance?

A. It is Repentance manifeſted by outward Signs, to which the Word of Abſolution coming, makes it a Sacrament miſgrounded on, John xx. 23. *Whoſeſoever Sins ye remit, they are remitted unto them; and whoſeſoever Sins ye retain, they are retained.*

Q. 6. What is their Sacrament of Orders or Ordination?

A. It is the laying on of Hands in Ordination of Miniſters, by which they conceive Spiritual Grace is given by Miſtake of, 2 Tim. i. 6. *Wherefore I put thee in Remembrance that thou ſtir up the Gift of God which is in thee, by the putting on of my Hands.*

Q. 7. What is their fourth ſuperadded Sacrament?

A. It is Marriage grounded upon thoſe Words of the Apoſtle, Eph. v. 32. *This is a great Myſtery; but I ſpeak concerning Chriſt and the Church. Which only ſhews a ſimilitude of our Union with Chriſt, not an inſtituted Sign to that End.*

Q. 8. What is their fifth ſuperadded Sacrament?

A. Extream Unction, or anointing the Sick near Death with conſecrated Oil, grounded on Mark vi. 13. — *And anointed with Oil many that were ſick and healed them.* And Jam. v. 14. *Is any ſick among you? let him call for the Elders of the Church, and let them pray over him, anointing him with Oil in the Name of the Lord.* Which are neither Sacramental

tal Rites, nor of ordinary ſtanding Uſe in the Church, but extraordinary and temporary for that Age.

Q. 9. What learn we hence?

A. Hence we learn how apt Men are to corrupt God's Ordinances by their ſuperſtitious Additions, Matth. xv. 9. —*teaching for Doctrines the Commandments of Men.*

Q. 10. What is the ſecond Inſtruction hence?

A. How juſt and neceſſary our Separation from *Rome* is, who have groſly corrupted God's Ordinances, and left Men no other Remedy, Rev. xiii. 6. *And he opened his Mouth in Blaſphemy againſt God, to blaſpheme his Name and his tabernacle, and them that dwelt in heaven.*

Q. 11. What is the third Inſtruction?

A. That the Reformation of Religion is an invaluable Mercy, a great Deliverance from Spiritual Bondage, Rev. xi. 19. *And the Temple of God was opened in Heaven, and there was ſeen in his Temple the Ark of his Teſtament, and there were Lightnings, and Voices, and Thunderings, and an earthquake, and great Hail.*

Q. 12. What is the fourth Inſtruction?

A. That *Rome* ſhall certainly fall, and all her Adherents, for the horrid Injury done by them to Chriſt, and the Souls of Men, Rev. xviii. 20, 21. *Rejoice over her thou Heaven, and ye holy Apoſtles and Prophets; for God hath avenged you on her. And a mighty Angel took up a Stone like a great Millſtone, and caſt it into the Sea, ſaying thus with Violence, ſhall that great City Babylon be thrown down, and ſhall be found no more at all.*

What is Baptiſm?

Queſt. 94. WHAT is Baptiſm?

A. Baptiſm is a Sacrament, wherein the waſhing of Water, in the Name of the Father, and of the Son, and of the Holy Ghoſt, doth ſignify and ſeal our ingrafting into Chriſt, and partaking of the Benefits of the Covenant of Grace, and our Engagement to be the Lord's.

Q. 1. What is the external Part of Baptiſm?

A. It is pure unmixed Water, Heb. x. 22.—*And our Bodies waſhed with pure Water.* And therefore it is a vile Practice of *Papiſts* to add Oil, Salt and Spittle to Water in Baptiſm.

Q. 2. What doth Water in Baptiſm ſignify?

A. It ſignifies the Blood of Chriſt, Rev. i. 5.—*Unto him that loved us, and waſhed us from our Sins in his own Blood.*

Q. 3. What is the firſt Reſemblance it hath to Chriſt's Blood?

A. In the freeneſs of it to all, it repreſents the unpurchaſed Blood of Chriſt, Iſa. lv. 1. *Ho, every one that thirſteth, come ye to the Waters; and he that hath no Money, come ye, buy and eat, yea, come, buy Wine and Milk without Money, and without Price.*

Q. 4. What is the ſecond Reſemblance to Chriſt's Blood?

A. It reſembles it in its refreſhing Quality; Water refreſheth the Thirſty; ſo doth Chriſt's Bloon, John vi. 35.—*He that believeth on me, ſhall never thirſt.*

Q. 5. What is the third Reſemblance it hath to Chriſt's Blood?

A. The cleanſing Property of Water ſhews the purifying Vertue of Chriſt's Blood, Heb. ix. 14. *How much more ſhall the Blood of Chriſt, who through the eternal Spirit, offered himſelf without Spot to God, purge your Conſcience from dead Works, to ſerve the living God.*

Q. 6. What is the fourth Reſemblance it hath to Chriſt's Blood?

A. It reſembles it in the Neceſſity of it; for as the Body cannot live without Water, ſo neither can the Soul without Chriſt's Blood, Heb. ix. 23. *It was therefore neceſſary, that the Patterns of Things in the Heavens ſhould be purified with theſe, but the heavenly Things themſelves with better Sacrifices than theſe.*

Q. 7. What is the fifth Reſemblance of Water to the Blood of Chriſt?

A. As Water neither refreſhes, nor purifies the Body without Application; ſo neither does Chriſt's Blood refreſh or puriſy the Soul till applied, 1 Cor. i. 30. *But of him are ye in Chriſt Jeſus, who of God is made unto us Wiſdom and Righteouſneſs, and Sanctification and Redemption.*

Q. 8. Is it neceſſary to plunge the whole Body under Water in Baptiſing every Perſon?

A. The Word [*Baptiſe*] ſignifying as well to waſh, as to plunge: A Perſon may be truly baptiſed that is not plunged, And we cannot think by the Circumſtances of Time and

place,

place, that the *Jailor* in the Night was carried to a River out of the City, Acts xvi. 33. *And he took them the ſame Hour of the Night, and waſhed their Stripes, and was baptiſed, he, and all his, ſtraight-way.*

Q. 9. But is it not ſaid, John iii. 23. That John was baptiſing in Ænon near to Salim, becauſe there was much Water there; and they came and were baptiſed?

A. The Word ſignifies many Waters (that is) Springs of Waters there, which are known by Travellers to be ſmall, not capable of plunging into.

Q. 10. What are the Benefits accruing to us by Baptiſm?

A. The Benefits are twofold; ſome external, called the Fatneſs of the Olive-tree, (*i. e.*) Ordinances and viſible Membership, Rom. xi. 17. — *And thou being a wild Olive-tree, wert grafted in amongſt them, and with them, partakeſt of the Root and Fatneſs of the Olive-Tree.* And ſome ſpiritual and ſaving, 1 Pet. iii. 21. *The like Figure whereunto, even Baptiſm, doth alſo now ſave us (not the putting away of the Filth of the Fleſh, but the Anſwer of a good Conſcience towards God) by the Reſurrection of Jeſus Chriſt.*

Q. 11. What Engagements are laid on the Baptiſed?

A. They are engaged to be the Lord's People, and walk ſuitable to the Engagement, Rom. vi. 4. *Therefore we are buried with him by Baptiſm into Death, that like as Chriſt was raiſed up from the Dead by the Glory of the Father, even ſo we alſo ſhould walk in Newneſs of Life.*

Q. 12. Is Baptiſm to be reiterated as the Lord's Supper?

A. No; for the Lord's Supper is a Sacrament for nouriſhing, but this for Implantation, Rom. vi. 4, 5. *Therefore we are buried with him by Baptiſm into Death, that like as Chriſt was raiſed up from the Dead by the Glory of the Father, even ſo we alſo ſhould walk in Newneſs of Life. For if we have been planted together in the Likeneſs of his Death, we ſhall be alſo in the Likeneſs of his Reſurrection.*

Q. 13. Doth Baptiſm regenerate Men, and confer ſaving Grace?

A. No, it doth not in its own Vertue convey Grace, no more than the Lord's Supper; but the Spirit of God is the Author of Grace, and Works it as he pleaſes before, or after Baptiſm.

Of

Of the Subjects of Baptiſm.

Queſt. 95. TO whom is Baptiſm to be adminiſtred?

A. Baptiſm is not to be adminiſtred to any that are out of the viſible Church, till they profeſs their Faith in Chriſt, and Obedience to him; but the Infants of ſuch as are Members of the viſible Church are to be Baptiſed.

Q. 1. Who are to be Baptiſed?

A. Believers and their infant Off-ſpring, Acts ii. 39. *For the Promiſe is to you, and your children, and to all that are afar off, even as many as the Lord our God ſhall call.*

Q. 2. How doth it appear that the Infant Seed of Believers ought to be Baptiſed?

A. It appears by this, that they being *Abraham's* Seed, were taken into Covenant with God, and ordered to have the Sign of the Covenant applied to them, and that Grant was never reverſed, Gen. xvii. 7, 10. *And I will eſtabliſh my covenant between me and thee, and thy Seed after thee, in their Generations, for an everlaſting covenant, to be a God unto thee, and to thy Seed after thee. This is my covenant which ye ſhall keep between me and you, and thy Seed after thee, every Man-child among you ſhall be circumciſed.*

Q. 3. But was not that the Covenant of Works, and ſo will not hold to infer their Privilege under the Covenant of Grace?

A. No, it was not; for God never did, nor will become a God by Way of ſpecial Intereſt to any People, by Vertue of the Covenant Works, ſince the Breach of it by the Fall.

Q. 4. But if it were the Covenant of Grace, how doth it appear the Right of Believers Infants is ſtill the ſame it was before in *Abraham's* Time?

A. It appears plainly from the Apoſtle's own Words and Arguments, Acts ii. 39. *For the Promiſe is to you, and to your children*, &c.

Q. 5. But though Infants then were Members of God's viſible Church among the Jews, how doth it appear they are ſo now when God hath caſt them off?

A. It appears the Memberſhip and Priveleges are as ſure and ample to them now, that are the Children of *Gentile-believers*, as ever they were to the *Jewiſh* Infants, Rom. xi. 17. *And*

17. *And if some of the Branches be broken off, and thou being a wild Olive-tree wert grafted in amongst them, and with them partakest of the Root and Fatness of the Olive-tree.*

Q. 6. How else doth it appear they are within the Covenant?

A. It appears by this, that they are pronounced holy. 1 Cor. vii. 14.—*Else were your Children unclean, but now are they holy.* Which is a *fœdral Holiness*; and none but of Covenant can be holy by Covenant.

Q. 7. But may not that Place mean only their Legitimacy?

A. No, it cannot; for then the Apostle must pronounce all the Infants in the World *Bastards*, that descend not at least from one believing Parent.

Q. 8. But Infants are not capable to Covenant with God, or perform Covenant Duties, and therefore why should they be admitted to Covenant Privileges?

A. A Child now of eight Days old is as capable of being admitted into Covenant with God, as Children of the same Age were in *Abraham's* Days; and then it is manifest they were admitted.

Q. 9. Though they were admitted by Circumcision then, will it follow they may be so by Baptism now, seeing that Ordinance is abolished?

A. Yes, it will; for though Circumcision cease, yet Baptism is come into its Place; Col. ii. 10, 11, 12. *And ye are complete in him, which is the Head of all Principality and Power. In whom also ye are circumcised with the Circumcision made without Hands, in putting off the Body of the Sins of the Flesh, by the Circumcision of Christ buried with him in Baptism*, &c.

Q. 10. But Circumcision was a Seal of the Covenant of Works, and the Argument will not hold from a Seal of the Covenant of Works, to a Seal of the Covenant of Grace?

A. Circumcision never was, nor was intended to be a Seal of the Covenant of Works, but of the Righteousness of Faith, Rom. iv. 11. *And he received the Sign of Circumcision, a Seal of the Righteousness of the Faith that he had, yet being uncircumcised*, &c.

Q. 11. But have we no express Commaud in the New Testament to baptize Infants?

A. There

A. There needed no new Command; their Privilege had been ſettled many Ages before upon them, and never reverſed by Chriſt, or his Apoſtles, but their former Right declared to continue ſtill to them, Acts ii. 39. *For the Promiſe is to you and your Children*, &c.

Q. 12. But if they have a Right, we might expect to find ſome Examples of their baptizing?

A. It is manifeſt that Believers Houſholds were baptized with them, Acts xvi. 15, 33. *And when ſhe was baptized, and her Houſhold*, &c. Ver. 33. *And he took them the ſame Hour of the Night, and waſhed their Stripes, and was baptized, he, and all his ſtraight-way.* And if Infants are not named, ſo neither are any of Age, born of Chriſtian Parents.

Q. 13. But many truſt to their Infant-baptiſm, as to their Regeneration, and ſo much Miſchief's done?

A. They do ſo; yet the Duty is not therefore to be neglected. The preaching of Chriſt is to ſome a ſtumbling Block, yet Chriſt muſt be preached for all that.

Q. 14. But many baptized Infants prove naught?

A. And ſo do many baptized at Age too. Duties are not to be meaſured by Events.

What is the Lord's Supper?

Queſt. 96. WHAT is the Lord's Supper?

A. The Lord's Supper is a Sacrament, wherein by giving and receiving Bread and Wine according to Chriſt's Appointment, his Death is ſhewed forth; and the worthy Receivers are, not after a corporal and carnal Manner, but by Faith made Partakers of his Body and Blood, with all his Benefits to their ſpiritual Nouriſhment, and growth in Grace.

Q. 1. By whoſe Authority is the Lord's Supper inſtituted and appointed?

A. By the ſovereign Authority of Chriſt the King of the Church, and not by the Pleaſure of Man, 1 Cor. xi. 23. *For I have received of the Lord that which alſo I delivered unto you, that the Lord Jeſus the ſame Night in which he was betrayed, took bread.*

Q. 2. Of what Parts doth this Sacrament conſiſt?

A. It

A. It conſiſts of two Parts, one earthly and viſible, to wit, Bread and Wine, the other ſpiritual and inviſible, the Body and Blood of Chriſt, 1 Cor. x. 16. *The Cup of Bleſſing which we bleſs, is it not the Communion of the Blood of Chriſt? the bread which we break, is it not the Communion of the Body of Chriſt?*

Q. 3. How do theſe earthly and heavenly Things become a Sacrament?

A. By the Word of Inſtitution and Bleſſing coming from Chriſt upon them, 1 Cor. xi. 23, 24, 25. *For I have received of the Lord that which alſo I delivered unto you, that the Lord Jeſus the ſame Night in which he was betrayed, took Bread. And when he had given Thanks, he brake it; and ſaid, Take, eat, this is my Body which is broken for you: this do in Remembrance of me. After the ſame Manner alſo he took the Cup, when he had ſupped, ſaying, This Cup is the New Teſtament in my Blood: this do as oft as ye drink it in Remembrance of me.*

Q. 4. When did Chriſt ordain and inſtitute this Sacrament?

A. He inſtituted it in the ſame Night he was betrayed 1 Cor. xi. 23.—*The Lord Jeſus the ſame Night in which he was betrayed, took Bread.* It could not be ſooner, becauſ the Paſſover muſt be firſt celebrated, and by the Inſtitution of this abrogated. Nor later, for ſoon after he was apprehended.

Q. 5. What doth the Time of its Inſtitution teach us?

A. It teacheth us how great Chriſt's Care and Love to his people is, that he makes in his Ordinance ſuch Proviſion for our Comfort, though he knew his own bitter Agony was juſt at hand.

Q. 6. What is the general Uſe and End of this Sacrament?

A. It is to confirm, ſeal and ratify the New Covenant to Believers, 1 Cor. xi. 35.—*This Cup is the New Teſtament in my Blood: this do ye as oft as ye drink it, in Remembrance of me.*

Q. 7. What are the particular Ends and Uſes of it?

A. The firſt particular End and Uſe of it is, to bring Chriſt and his Sufferings afreſh to our Remembrance, 1 Cor. xi. 24, 25.—*This do in Remembrance of me.*

Q. 8. What Kind of Remembrance of Chriſt is here intended?

A. Not

A. Not a meer Speculative, but an affectionate heart-melting Remembrance of him, like that of Peter, Matth. xxvi. 75. *And Peter remembred the Words of Jesus which said unto him, before the Cock shall crow, thou shalt deny me thrice. And he went out and wept bitterly.* Or of *Joseph*, Gen. xliii. 29, 30.—*And Joseph made haste: for his Bowels did yern upon his brother, and he sought where to weep, and he entered into his Chamber, and wept there.*

Q. 9. What doth this End of the Sacrament imply?

A. It implies this, that the best of God's People are too apt to forget Christ, and what he hath endured and suffered for them.

Q. 10. What else doth it imply?

A. It implies this, that none but those that have the saving Knowledge of Christ, and have had former Acquaintance with Christ, are fit for this Ordinance; for no Man can remember what he never knew, 1 Cor. xi. 28. *But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.*

Q. 11. What is the second particular Use and End of this Sacrament?

A. It is to represent Christ to Believers, as an apt Sign of him, and of his Death; and that both *memorative, significative*, and *instructive*.

Q. 12. How is it a memorative Sign of Christ?

A. It brings Christ to our Remembrance, as his Death and bitter Sufferings are therein represented to us, by the breaking of Bread, and pouring forth of Wine, 1 Cor. xi. 26. *For as often as ye eat this Bread, and drink this Cup, ye do shew forth the Lord's Death till he come.*

Q. 13. How is it a significative Ordinance?

A. It is a significative Ordinance, not only as it represents Christ's Sufferings, but the Believer's Union with him as the Head, and with each other as Members of his Body, 1 Cor. x. 16, 17. *The Cup of Blessing which we bless, is it not the communion of the Blood of Christ? The Bread which we break, is it not the communion of the Body of Christ? For we being many, are one Bread, and one Body*, &c.

Q. 14. In what respect is it an instructive Sign?

A. It is an instructive Sign in divers Respects; namely, First, As it teaches us that Christ is the only nutritive Bread by

which our Souls live, John vi. 51. *I am the living Bread which came down from Heaven: If any Man eat of this Bread, ſhall live for ever; and the Bread that I ſhall give is my Fleſh, which I ſhall give for the Life of the World.* And ſecondly, as it inſtructs us that the New Teſtament is now in full force by the Death of Chriſt the Teſtator, Heb. ix. 16, 17. *For where a Teſtament is, there muſt alſo of Neceſſity be the Death of the Teſtator. For a Teſtament is of Force after Men are dead; otherwiſe it is of no Force at all, whilſt the Teſtator liveth.*

Thus much of the Author, Nature and Ends of the Lord's Supper.

Of the Elements, Actions, and Subjects of it.

Q. 1. *ARE not Bread and Wine too ſmall and common Things to repreſent the Body and Blood of Chriſt?*

A. Though a Bit of Bread, and a Draught of Wine, be Things of ſmall Value in themſelves, yet they are great in reſpect of their Uſe and End. A Pennyworth of Wax is a ſmall Thing in its ſelf; but being applied to the Label of a Deed, may be advanced to the Worth of Thouſands of Pounds, as it receives the Seal to a great Inheritance.

Q. 2. *Is not the Bread in the Sacrament turned into the very Body of Chriſt itſelf by* Tranſubſtantiation?

A. No, it is not; but the Elements retain ſtill their own proper Nature of Bread and Wine after the Words of Conſecration, and are ſo called, 1 Cor. xi. 26. *For as often as ye eat this Bread,* &c. Matth. xxvi. 29. *But I ſay unto you, I will not henceforth drink of this Fruit of the Vine, until that Day when I drink it new with you in my Father's Kingdom.*

Q. 3. What is the firſt Argument by which Proteſtants confute the Popiſh Doctrine of *Tranſubſtantiation?*

A. The firſt Argument againſt it, is taken from the End of the Sacrament, which is to bring Chriſt's Body and Blood to our Remembrance, 1 Cor. xi. 24, 25.—*This do in Remembrance of me.* Now Signs of Remembrance are of Things abſent, not preſent.

Q. 4. What's the ſecond Argument?

A. Becauſe the Language in which our Saviour ſpake, had no other Property of Expreſſion, there being no other Word for *ſignify*, but *is* in ſtead thereof, as is manifeſt in both Teſtaments, Gen. xli. 27. *And the ſeven ill-favoured Kine that came up after them, are ſeven Years of Famine,* Rev. i. 20.—*The ſeven Stars are the Angels of the ſeven Churches; and the ſeven Candleſticks which thou ſaweſt are the ſeven Churches.*

Q. 5. What is the third Argument againſt *Tranſubſtantiation?*

A. The manifold groſs Abſurdities that naturally and neceſſarily follow on this Doctrine, ſhew the falſeneſs of it, and that it is juſtly rejected and abhorred by all ſound Chriſtians.

Q. 6. What is the firſt Abſurdity that follows it?

A. This Doctrine allows that to a ſilly *Prieſt*, which is not to be allowed to all the *Angels* in Heaven. It allows him Power to make his Maker, and eat his God. And in juſtifying this by the Omnipotency of God, they ſay no more than what a *Turk* may ſay to juſtify the moſt ridiculous Fooleries of the *Alcoran*.

Q. 7. What is the ſecond Abſurdity of *Tranſubſtantiation?*

A. The ſecond Abſurdity is this, that it denies the Truth of the Teſtimony given by the Senſes of all Men, that it is real Bread and real Wine after Conſecration, and not Fleſh and Blood. And if the Teſtimony of Senſe be not certain, then the being of God cannot be proved by the Things that are made contrary to, Rom. i. 20. *For the inviſible Things of him, from the Creation of the World, are clearly ſeen, being underſtood by the Things that are made, even his eternal Power and Godhead,* &c. Nor the Truth of Chriſt's Reſurrection, by ſeeing and feeling, contrary to Luke xxiv. 39. *Behold my Hands and my Feet, that it is I myſelf; handle me and ſee,* &c.

Q. 8. What is the third Abſurdity of *Tranſubſtantiation?*

A. The third Abſurdity is this, that in affirming the Accidents of Bread and Wine to remain, and their Subſtance to vaniſh, they affirm that there is Length, Breadth, Thickneſs, Moiſture and Sweetneſs, and yet nothing long, broad, *thick*, *moiſt*, or ſweet, which is a perfect Contradiction.

Q. 9.

Q. 9. What is the fourth Abſurdity of *Tranſubſtantiation?*
A. It implies that the entire living Body of Chriſt ſate at Table, and at the ſame Time was dead, and in the Diſciples Mouths and Stomachs in the firſt Sacrament; and that ſtill after Sacraments it is wholly in Heaven, and wholly in many thouſand places in the World, as there are Sacraments adminiſtred.

Q. 10. What doth the breaking of this Bread, and pouring out of Wine in the Sacrament ſignify?
A. It ſignifies the violent painful Death, and bitter ſufferings of Chriſt for us, 1 Cor. xi. 26. *For as often as ye eat this Bread, and drink this Cup, ye do ſhew the Lord's death till he come.*

Q. 11. What doth the giving and taking of the Sacramental Bread and Wine ſignify?
A. Theſe Actions ſignify God's exhibiting, and the Believer's applying of Chriſt and all his Benefits to their Souls.

Q. 12. Who are fit Subjects to receive the Lord's Supper?
A. None that are groſly ignorant, ſcandalous, or Unbelievers in their natural State; for ſuch cannot examine themſelves as the Word requires, 1 Cor. xi. 28. *But let a Man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup.* But do eat and drink Judgment to themſelves, 1 Cor. xi. 29. *For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himſelf, not diſcerning the Lord's Body.*

Q. 13. Are morally honeſt and ſober Perſons qualified for this Sacrament?
A. No; Civility and Morality do not qualify Perſons, they are not the Wedding-garment; but regenerating Grace and Faith doth in the ſmalleſt Meaſure, Matth. xxii. 12. *And he ſaith unto him, Friend, how cameſt thou in hither, not having a Wedding-garment*, &c. 1 Cor. x. 16, 17. *The Cup of Bleſſing which we bleſs, is it not the Communion of the Blood of Chriſt? the Bread which we break, is it not the Communion of the Body of Chriſt? For we being many are one Bread, and one Body: For we are all Partakers of that one Bread.*

Of the Duties of Communicants.

Queſt. 97. WHAT is required to the worthy receiving of the Lord's Supper?

A. It is required of them that would worthily partake of the Lord's Supper, that they examine themſelves, of their Knowledge to diſcern the Lord's Body; of their Faith to feed upon him; of their Repentance, Love, and new Obedience, leſt coming unworthily, they eat and drink Judgment to themſelves.

Q. 1. What are the Duties of worthy Receivers?

A. There are three Sorts of Duties incumbent on them, ſome *antecedent* to it, ſome *Concomitants* of it, and ſome *ſubſequent* to it.

Q. 2. What are the antecedent Duties to it?

A. They are two, (1.) Examination of their Graces. (2.) Preparation of their Souls. Examination of their Graces, 1 Cor. xi. 28, 29. *But let a Man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup. For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himſelf, not diſcerning the Lord's Body.* And Preparation of their Souls, 1 Cor. v. 8. *Therefore let us keep the Feaſt, not with old Leaven, neither with the Leaven of Malice and Wickedneſs, but with the unleavened Bread of Sincerity and Truth.*

Q. 3. What is the firſt Grace to be tried?

A. Our ſaving Knowledge of God in Chriſt, without which we cannot diſcern the Lord's Body, 1 Cor. xi. 29. *For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himſelf, not diſcerning the Lord's Body.*

Q. 4. What are we to enquire of touching our Knowledge of God in Chriſt?

A. We are to examine whether it be competent for *Quantity*, and ſavingly operative and influential on the Heart and Life for *Quality*, Hoſ. iv. 6. *My People are deſtroyed for Lack of Knowledge*, &c. 1 Cor. xiii. 1. *Though I ſpeak with the Tongues of Men and of Angels, and have not Charity, I am become as a ſounding Braſs or tinkling Cymbal.*

Q. 5.

Q. 5. When is Knowledge competent and influential?

A. When we truly underſtand by the Teachings of the ather, the Sin and Miſery of the Fall, the Nature and Neeſſity of Chriſt, and under theſe Convictions come to him the Way of Faith, John vi. 45. — *Every Man therefore hat hath heard, and hath learned of the Father, cometh unto e.* And ſubject our ſelves to him in ſincere Obedience, Matth. xi. 28, 29. *Come unto me, all ye that labour and are avy laden, and I will give you reſt. Take my Yoke upon you, nd learn of me: for I am meek and lowly in Heart, and ye ſhall nd reſt unto your Souls.*

Q. 6. What are we to examine our ſelves about beſides nowledge?

A. We are obliged to examine our ſelves about our Faith, hether we have it in any ſaving Degree, 2 Cor. xiii. 5. *xamine your ſelves, whether ye be in Faith: prove your ſelves,* c. For without Faith ye cannot pleaſe God, Heb. xi. 6. *ut without Faith it is impoſſible to pleaſe God,* &c. Nor enjoy piritual Communion with Chriſt, Eph. iii. 17. *That Chriſt ay dwell in your Hearts by Faith, that ye being rooted and rounded in Love.*

Q. 7. What other Grace muſt be examined and ſought or?

A. We muſt examine our Love to Chriſt and all that are is, becauſe no Gifts ſignify any Thing without Love, Cor. xiii. 2. *And though I have the Gift of Propheſy, and derſtand all Myſteries, and all Knowledge, and though I have ll Faith, ſo that I could remove Mountains, and have no Chaity, I am nothing.*

Q. 8. What elſe muſt worthy Receivers examine themlves about?

A. The Sincerity of their Hearts evidenced by their Obeience, without which they cannot worthily approach the able, 1 Cor. v. 8. *Therefore let us keep the Feaſt, not with d Leaven, neither with the Leaven of Malice and Wickedſs; but with the unleavened Bread of Sincerity and Truth.*

Q. 9. But if upon Examination we are in Doubts about ir Faith and Sincerity, muſt we forbear?

A. If our Doubts ariſe from Weakneſs, and not th
Want of Grace, ſuch Doubts ſhould not hinder us,
xiv. 1. *Him that is weak in the Faith receive you,* &c.

Q. 10. What is the Danger of coming to the Lord
ble without theſe Graces?

A. The Danger is exceeding great to Soul and Bod
To the Soul, 1 Cor. xi. 29. *For he that eateth and d
unworthily, eateth and drinketh Damnation to himſelf*
And to the Body, 1 Cor. xi. 30. *For this Cauſe ma
weak and ſickly among you, and many ſleep.*

Q. 11. What are the Duties of worthy Receivers
Lord's Table?

A. Their Duties at the Table are to diſcern Ch
the Eye of Faith, under thoſe Signs of his Body and
1 Cor. xi. 29. *For he that eateth and drinketh unworthi
eth and drinketh Damnation to himſelf, not diſcerning the
Body.* On the Diſcovery of him to mourn bitterly f
Zech. xii. 10.—*And they ſhall look upon me whom the
pierced, and they ſhall mourn for him as one mourneth for
Son, and ſhall be in Bitterneſs for him, as one that is in
neſs for his firſt-born.* And to excite all their Grac
vigorous Acts for the applying Chriſt to themſelves,
iv. 16. *Awake, O north Wind, and come thou South
upon my Garden, that the Spices thereof may flow out,* &

Q. 12. What is the Duty of worthy Receivers af
Sacrament?

A. Their Duty is heartily to bleſs God for Chri
the Benefits of his Blood, Matth xxvi. 30. *And wh
had ſung an Hymn, they went out into the Mount of Oliv*
double their Care and Watchfulneſs againſt Sin, Epl
30. *And grieve not thy holy Spirit, whereby ye are ſeale
Day of Redemption.* And to grow more fruitful in all ſ
Obedience, Col. i. 10. *That ye might walk worthy
Lord unto all pleaſing, being fruitful in every good Wo
increaſing in the Knowledge of God.*

Q. 13. What is the firſt Inference from hence?

A. That the Abuſe and Profanation of this Ord
either by coming to it for carnal Ends, or being force
it by Fear of Sufferings, or approaching to it witho
Qualifications, is a dreadful Sin, which God will t
avenge, Matth. xxii. 11, 12, 13. *And when the King*

to ſee the Gueſts, he ſaw there a Man, which had not on a wedding Garment. And he ſaith unto him, Friend, how cameſt thou in hither, not having on a wedding Garment? and he was ſpeechleſs. Then ſaid the King unto the Servants, bind him Hand and Foot, and take him away, and caſt him into outer Darkneſs, there ſhall be weeping and gnaſhing of Teeth.

Q. 14. What is the ſecond Inference from it?

A. That great and manifold are the Bleſſings and Advantages, which Chriſtians duly prepared, may reap by this Ordinance.

Of Prayer.

Queſt. 98. WHAT is Prayer?

A. Prayer is an Offering up of our Deſires unto God for Things agreeable to his Will, in the Name of Chriſt, with Confeſſion of our Sins and a thankful Acknowledgment of his Mercies.

Q. 1. Who is the proper and only Object of Prayer?

A. God only is the proper Object of Prayer; it is a Part of his natural Worſhip: therefore it is peculiarly his Honour and Prerogative, and none elſe can hear and anſwer them, but God, Pſal. 65. 2. *O thou that heareſt Prayer, unto thee ſhall all Fleſh come.*

Q. 2. Through whom, or in whoſe Name are our Prayers to be directed to God?

A. Our Prayers are to be directed to God only through Chriſt and his Name, and not by the Mediation of Angels or Saints, Col. ii. 18. *Let no Man beguile you of your Reward in a voluntary Humility, and worſhiping of Angels.* For the Merit and Satisfaction of Chriſt alone give Succeſs and Acceptance to our Prayers, Rev. viii. 3, 4. *And another Angel came and ſtood at the Altar, having a golden Cenſer, and there was given unto him much Incenſe, that he ſhould offer it with the Prayers of all the Saints upon the golden Altar, which was before the Throne. And the Smoke of the Incenſe which came with the Prayers of the Saints aſcended up before God out of the Angel's Hand,* 1 Tim. ii. 5. *For there is one God, and one Mediator between God and Men, the Man Chriſt Jeſus.*

Q. 3. What is the firſt Property or Quality of acceptable Prayer?

A. No

A. No Prayer can be acceptable to God, except the Matter of it be agreeable to his Will, Jam. iv. 3. *Ye aſk and receive not, becauſe ye aſk amiſs, that ye may conſume it upon your Luſts.* 1 Joh. v. 14, 15. *And this is the Confidence that we have in him, that if we aſk any Thing according to his Will, he heareth us. And if we know that he hear us, whatſoever we aſk, we know that we have the Petitions that we deſired of him.*

Q. 4. Is it enough to make Prayer acceptable, that the Matter is agreeable to God's Will?

A. No, it is not; for the Manner as well as the Matter, muſt be ſo too, Pſal. lxvi. 18. *If I regard Iniquity in my Heart, the Lord will not hear me.*

Q. 5. What is the firſt Qualification of an acceptable Prayer, reſpecting the Manner of it?

A. That it be ſincere, and flowing from the Heart of a regenerate Perſon, Prov. xv. 29. *The Lord is far from the wicked; but he heareth the Prayer of the righteous,* Jer. xxix. 13. *And ye ſhall ſeek me, and find me, when ye ſhall ſearch for me with all your Heart.*

Q. 6. What is the ſecond Qualification of Prayer, reſpecting the Manner?

A. It muſt be performed in the Heart of a Child of God by the Spirit of Adoption, Gal. iv. 6. *And becauſe ye are Sons, God hath ſent forth the Spirit of his Son in our Hearts: crying, Abba, Father,* Rom. viii. 26. *Likewiſe the Spirit alſo helpeth our Infirmities: for we know not what we ſhould pray for as we ought: but the Spirit itſelf maketh Intereſſion for us with Groanings, which cannot be uttered.*

Q. 7. What is the third Qualification of an acceptable Prayer, reſpecting the Manner?

A. It muſt be fervent and importunate, not cold and formal, Jam. v. 16.—*The effectual fervent Prayer of a righteous Man availeth much,* Matth. vii. 7. *Aſk, and it ſhall be given you; ſeek, and ye ſhall find: knock, and it ſhall be opened unto you.*

Q. 8. Wherein doth true Importunity with God in Prayer conſiſt?

A. Not in the Multitude of Words, Matth. vi. 7. *But when ye pray, uſe not vain Repetitions as the Heathen do: for they think they ſhall be heard for their much ſpeaking.* But in an holy Earneſtneſs of Spirit to be heard, Pſal. cxliii. 7. *Hear-*

Hear me ſpeedily, O Lord, my Spirit faileth; hide not thy Face from me, leſt I be like unto them that go down into the Pit. A prudent Choice of prevalent Arguments, Job xxiii. 4. *I would order my Cauſe before him, and fill my Mouth with Arguments.* And a reſolute Perſiſtance in our Requeſts till they be granted, Iſa. lxii. 7. *And give him no reſt, till he eſtabliſh, and till he make Jeruſalem a Praiſe in the Earth.*

Q. 9. Do not Prayers thus qualified ſometimes miſcarry?

A. God may delay and ſuſpend the Anſwer of them for a Time, Pſal. xxii. 2. *O my God, I cry in the Day-time, but thou beareſt not*, &c. But ſooner or later, God will always anſwer them, either in the very Thing we aſk, 1 John v. 15. *We know that we have the Petitions that we deſired of him.* Or in that which is equivalent or better, Gen. xvii. 18, 19. *And Abraham ſaid unto God, O that Iſhmael might live before thee. And God ſaid, Sarah thy Wife ſhall bear thee a Son indeed, and thou ſhalt call his Name Iſaac: and I will eſtabliſh my Covenant with him, for an everlaſting Covenant, and with his Seed after him.*

Q. 10. Is there no Prayer but what is ſtated and fixed?

A. Yes, there is ſudden and occaſional Prayer, which we call ejaculatory: Such was *Jacob's*, Gen. xlix. 18. *I have waited for thy Salvation, O Lord.* And this is exceeding uſeful to maintain conſtant Communion with God, and keep the Heart in a ſpiritual Frame.

Q. 11. Is all ſtated and fixed Prayer publick in the Congregation or Church?

A. No, ſtated Prayer ought to be in our Families with thoſe under our Charge; and in our Cloſets betwixt God and us alone, Joſh. xxiv. 15.—*But as for me and my Houſe, we will ſerve the Lord.* And Matth. vi. 6. *But when thou prayeſt, enter into thy Cloſet, and when thou haſt ſhut thy Door, pray to thy Father which is in Secret, and thy Father which ſeeth in Secret, ſhall reward thee openly.*

Q. 12. What infer you from hence?

A. The Reſtraint of Prayer is not only a great Sin, but an ill Sign of a graceleſs Heart, Job xv. 4. *Yea, thou caſteſt off Fear, and reſtraineſt Prayer before God.* And that which entails a Judgment and Curſe upon Men, and their Families, Jer. x. 25. *Pour out thy Fury upon the Heathen that know*

know thee not; and upon the Families that call not upon thy Name.

Q. 13. What is the ſecond Inference from the Ordinance of Prayer?

A. That the true Reaſon why we enjoy not the Mercies we pray for, is not becauſe God is unwilling to grant Mercies, but becauſe we either neglect Prayer, or miſcarry in the Manner of Prayer, Jam. iv. 2, 3. *Ye luſt, and have not? ye kill and deſire to have, and cannot obtain; ye fight and War, yet ye have not; becauſe ye aſk not. Ye aſk and receive not, becauſe ye aſk amiſs, that ye may conſume it upon your Luſts.*

Of Direction in Prayer.

Queſt. 99. WHAT Rule hath God given for our Direction in the Duty of Prayer?

A. The whole Word of God is of Uſe to direct us in Prayer; but the ſpecial Rule of Direction is that Form of Prayer, which Chriſt taught his Diſciples, commonly called the Lord's Prayer.

Q. 1. Do Men need Directions, Rules and Helps in Prayer?

A. They do greatly need them; for in and of our ſelves we know not what to pray for as we ought, Rom. viii. 26. *Likewiſe the Spirit alſo helpeth our Infirmities: for we know not what we ſhall pray for as we ought*, &c. Nor how to pray in a right Manner, and for right Ends, and a Miſtake in either fruſtrates our Prayer, Jam. iv. 3. *Ye aſk and receive not, becauſe ye aſk amiſs, that ye may conſume it upon your Luſts.*

Q. 2. When do Men miſtake in the Matter of their Prayer?

A. They miſtake in the Matter of Prayer, when they aſk of God Things that are not lawful, good and agreeable to his Will. So the Diſciples were ready to do in calling for Fire from Heaven on the *Samaritans*, Luke ix. 54, 55. *And when his Diſciples, James and John ſaw this, they ſaid, Lord, wilt thou that we command Fire to come down from Heaven, and conſume them, even as Elias did? But he turned and rebuked them, and ſaid, ye know not what Manner of Spirit ye are of.*

Q. 3.

Q. 3. When do Men miſtake in the Manner of Prayer?

A. They miſtake in the Manner when they aſk Mercies of God for carnal Ends, to ſatisfy their Luſts, Jam. iv. iii. *Ye aſk and receive not, becauſe ye aſk amiſs, that ye may conſume it upon your Luſts.* Or in a drowſy and careleſs Manner, Iſa. lxiv. 7. *And there is none that calleth upon thy Name, that ſtirreth up himſelf to take hold of thee,* &c.

Q. 4. What Helps hath God afforded us to furniſh us to Prayer both in Reſpect of the Matter and Manner?

A. The Scriptures abundantly furniſh us with all Sorts of Helps and Directions for the Matter of Prayer. It directs us both in Confeſſion of Sins original and actual, Pſal. li. 4. 5. *Behold I was ſhapen in Iniquity, and in Sin did my Mother conceive me. Againſt thee, thee only have I ſinned, and done this evil in thy Sight,* &c. Petition and Thankſgiving, Phil. iv. 6. *Be careful for nothing, but in every Thing by Prayer and Supplication with Thankſgiving, be made known unto God.*

Q. 5. Doth it afford us any Help or Direction as to the Manner of Prayer alſo?

A. Yes, it doth; and that both as to (1.) our Sincerity in Prayer, Heb. x. 22. *Let us draw near with a true Heart in full Aſſurance of Faith, having our Hearts ſprinkled from an evil Conſcience, and our Bodies waſhed with pure Water.* (2.) As to our Humility in Prayer, Pſal. x. 17. *Lord thou haſt heard the Deſire of the Humble, thou wilt prepare their Heart, thou wilt cauſe thine Ear to hear.* (3.) As to our Faith in Prayer, Jam. i. 6. *But let him aſk in Faith, nothing wavering,* &c. (4.) As to our Fervency in Prayer, Jam. v. 16.—*The effectual fervent Prayer of a righteous Man availeth much.*

Q. 6. Are theſe external Rules and Directions ſufficient in themſelves to enable us to pray acceptably?

A. In Reſpect of external Direction they are ſufficient, and we need no other outward Rules, than what the Scriptures furniſh, but beſides that the internal Helps and Aſſiſtances of the Spirit are neceſſary to the offering up acceptable Prayer, Rom. viii. 26. *Likewiſe the Spirit alſo helpeth our Infirmities;*

Infirmities; for we know not what we ſhould pray for ought; but the Spirit itſelf maketh Interceſſion for us, &c

Q. 7. But doth the Scripture only furniſh us with ral Rules of Direction for Prayer?

A. No, it furniſhes us alſo with an excellent and Example of Prayer, compoſed by Chriſt for o rection, Matth. vi. ix. *After this Manner therefore p Our Father which art in Heaven,* &c.

Q. 8. Are Chriſtians tied by a Neceſſity to u Form of Words, or was it only intended for a direc them?

A. That Form of Words may be lawfully uſed; plain its Intention was to regulate our Petitions by i therefore they that uſe it in Spells and Charms, as t piſts, or thoſe that think nothing is Prayer, but tha of Words, abuſe Chriſt's Intention in it.

Q. 9. How doth it appear it was not Chriſt's Int ſtrictly to bind us to that very Form of Words in our Pr

A. Divines give us theſe Reaſons againſt it; (1 cauſe this Prayer is ſet down diverſly by the Evan Matth. vi. 11, 12. *Thy kingdom come, thy will be Earth as it in Heaven. And forgive us our Debts, forgive our Debtors.* And Luke xi. 3, 4. *Give u by Day our daily Bread, and forgive us our Sins; alſo forgive every one that is endebted to us: and lea into Temptation, but deliver us from Evil.* (2.) and his Apoſtles did not always uſe this Form of afterwards, as appears by his Prayer at *Lazarus*'s grave 11. and that for his Apoſtles, John xvii. (3.) Becau Words, Matth. vi. 9. *After this Matter,* &c. plainl its uſe was intended for a Directory to us.

Q. 10. What is the firſt Inference from hence?

A. Hence we learn the fulneſs and compleatn the Scriptures, not only for the guiding and ſett our Faith in Things that are to be believed, bu of our whole Practice in every Duty we are t form.

Q. 11. What is the ſecond Inference hence?

A. Hence we are informed how neceſſary it is to ac our ſelves with the Mind of God, revealed in his

that we may guide our ſelves in Prayer, both for Matter and Manner thereby, and not utter to God Words without Knowledge.

Q. 12. What is the laſt Inference from hence?

A. That thoſe who neglect all Prayer, and thoſe that ſatisfy themſelves with a Form of Prayer, which they utter without Knowledge or Affection, do greatly ſin againſt God: And that it is the Duty of all Chriſtians, from a Senſe of their own Sins, Wants and Mercies to be often with God in Prayer, guiding themſelves in that ſpiritual Duty, by ſuch inward and outward Helps as his Word and Spirit are able to furniſh them with.

Of the Preface to the Lord's Prayer.

Queſt. 100 WHAT doth the Preface of the Lord's Prayer teach us?

A. The Preface of the Lord's Prayer [which is, *Our Father, which art in Heaven*] teacheth us to draw near to God with all holy Reverence, and Confidence, as Children to a Father ready to help us, and that we ſhould pray with and for others.

Q. 1. What doth the Word *Father* import in this Preface?

A. It imports the Spirit of Adoption to be the Principle of all acceptable Prayers, Gal. 4. 6. *And becauſe ye are Sons, God hath given forth the Spirit of his Son into our Hearts: crying; Abba, Father.*

Q. 2. What is the firſt Benefit or Help we have in Prayer from the Spirit of Adoption?

A. He excites our Spirits to ſeek God in Prayer, Pſal. 27. 8. *when thou ſaideſt, ſeek ye my Face, my Heart ſaid unto thee, thy Face, Lord, will I ſeek.*

Q. 3. What is the ſecond Aſſiſtance he gives us in Prayer?

A. He indites and ſuggeſts ſuitable and acceptable Matter to us in Prayer. Rom 8. 26. *Likewiſe the Spirit alſo helpeth our Infirmities: for we know not what we ſhould pray for as we ought: but the Spirit it ſelf maketh Interceſſion for us,* &c.

Q. 4. What is the third Benefit we have by him in Prayer?

A. He fills our Souls with ſpiritual and Holy Affections in Prayer, and helps us to act his Graces in our Duties, Rom. viii. 26. *Likewiſe the Spirit alſo helpeth our Infirmities: for we know not what we ſhould aſk as we ought: but the Spirit it ſelf maketh Interceſſion for us, with Groanings, which cannot be uttered.*

Q. 5. What elſe doth this Word *Father* import.

A. It imports that Holy Confidence which Believers may and ought to draw near to God with all, as Children to a Father, Eph. iii. 12. *In whom we have boldneſs and acceſs, with Confidence by the Faith of him.*

Q. 6. Doth it only Signify our Relation and Confidence?

A. No, it alſo ſignifies the reverential Fear of God, which ought at all times to be on our Hearts, eſpecially in Prayer. Mal. i. 6. *A Son honoureth his Father, and a Servant his Maſter: If then I be a Father, where is my Honour? and if I be a Maſter, where is my Fear?*

Q. 7. What is further imported in this Word *Father*?

A. It imports God's willingneſs and readineſs to grant the beſt Mercies to his People, that ſeek them duly at his Hand, Matth. vii. 11. *If ye then being evil, know how to give good Gifts unto your Children how much more ſhall your Father which is in Heaven give good Things to them that ask him.*

Q. 8. Why is he here called *our* Father?

A. To ſignify to us that it is not only our Duty to pray ſecretly by and for our ſelves, but alſo with and for others, Eph. vi. 18. *Praying always with all Prayer and Supplication in the Spirit, and watching thereunto with all Perſeverance, and Supplication for all Saints.*

Q. 9. Why is God ſaid here to be in Heaven?

A. It is to note his Sovereign Power and Dominion over all, as a Ground-work of Faith in Prayer.

Q. 10. What elſe doth it import?

A. The great Diſtance between God and us, which ſhould fill our Hearts with an holy Awe of him, Eccleſ. v. 2.—*God is in Heaven, and thou upon Earth; therefore let thy Words be few.*

Q. 11. What is the firſt Inference from hence?

A. I

A. It ſhews us what a ſad Caſe all thoſe are in, that have ſpecial Intereſt in God as a Father.

Q. 12. What is the ſecond Inference?

A. It ſhews us what a glorious Privilege the Lord Jeſus ıriſt hath purchaſed for and ſettled on his People, Heb. iv. , 16. *For we have not an High Prieſt, which cannot be ched with the feeling of our Infirmities: but was in all Points ıpted like as we are, yet without Sin. Let us therefore come ıdly unto the Throne of Grace, that we may obtain Mercy and d Grace to help in Time of Need.*

Q. 13. What is the laſt Inference from hence?

A. That the ſeeing Believers have a Father in Heaven, ey ſhould never fear Wants whilſt they live, nor be afraid die, ſince Death brings them to Heaven, their Father's ouſe.

Of Sanctifying God's Name.

ueſt. 101. WHAT do we pray for in the firſt Petition?

A. In the firſt Petition [which is *hallowed be thy Name*] : pray that God would enable us and others, to glorify m in all that, whereby he maketh himſelf known, and at he would diſpoſe all Things to his own Glory.

Q. 1. Is there any Word full enough perfectly to expreſs hat God is?

A. No; his Name is ſecret, Judg. xiii. 18. *And the ıgel of the Lord ſaid unto him, why aſkeſt thou thus after my ıme, ſeeing it is ſecret?* A Name which none can tell, Prov. x. 4.—*what is his Name, and what is his Son's Name, if ıu canſt tell?* A Name above every Name, Phil. ii. 9. *herefore God alſo hath highly exalted him, and given him a ıme, which is above every Name.* But the Name by which more eſpecially manifeſts himſelf, is the Name *I am*. :od. iii. 14. *And God ſaid unto Moſes*, I am that I am. *ıd he ſaid, thus ſhalt thou ſay unto the Children of Iſrael*, I- *ı hath ſent me unto you.*

Q. 2. What doth the Name of God *I am* ſignify to us?

A. It ſignifies to us, *firſt*, the Reality of his being in Oppoſition to Idols, which are but imaginary and phantaſtick hings, 1 Cor. viii. 4.—*We know that an Idol is nothing in*

the World, &c. God is not only the moſt perfect Being, but the Root of all other Beings.

Q. 3. What elſe doth this Name *I am* import?

A. It imports both the Perfection and Eternity of God's Being, *I am* implies he hath not that now which he had not formerly; and that he ſhall not afterwards have what he hath not now: And that there is neither Beginning, End, or Succeſſion with God, whoſe Name is *I am*.

Q. 4. But what are we here to underſtand by the Name of God?

A. All thoſe Things are here intended, by which he manifeſts himſelf to the Creature; as his *Word, Works, and Ordinances*, but eſpecially his glorious *Attributes*, Exod. xxxiv. 5, 6.—*The Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in Goodneſs and Truth.*

Q. What is it to Hallow or Sanctify his Name?

A. Not to infuſe any Holineſs into him, which he had not before, ſo he ſanctifies us; but to manifeſt and acknowledge the Holineſs of God, Iſa. xxix. 23. *But when he ſeeth his Children, the Work of my Hands in the midſt of him, they ſhall ſanctify my Name, and ſanctify the holy One of Jacob, and ſhall fear the God of Iſrael.*

Q. 6. Why *Hallowed* or *Sanctified* rather than *Glorified*? Why that Word rather than this?

A. Becauſe his Holineſs is the Beauty and Luſtre of his other Attributes. *His Greatneſs* appears in his Holineſs, Iſa. xii. 6 —*great is the holy One of Iſrael in the midſt of thee.* So doth his *Power*, Luke i. 49. *For he that is mighty hath done to me great Things, and holy is his Name.* And therefore his *Holineſs* is that Attribute, which Angels ſingle out eſpecially to celebrate, Iſa. vi. 3. *And one cried unto another, and ſaid, Holy, holy, holy, is the Lord of Hoſts*, &c. And ſo do Men alſo, as it is the Cauſe why they ſhould glorify him, Exod. xv. 11.—*Who is like thee, glorious in Holineſs*, &c.

Q. 7. What is the firſt Thing we are to intend in this Petition?

A. The Meaning is, that God would ſo diſpoſe and order all Things in the World, as may beſt promote and advance the Glory of his Name; on which Account we may pray for the Defeat of God's Enemies, Pſal. lxxxiii. 16, 17, 18. *Fill their Faces with Shame: that they may ſeek thy Name, O Lord,*

Lord, Let them be confounded and troubled for ever; yea, let them be put to ſhame and periſh: That Men may know that thou, whoſe Name alone is Jehovah, *art the moſt high over all the Earth.* And the Deliverance of his Church and People, Pſal. lxxix. 9. *Help us, O God of our Salvation, for the Glory of thy Name: and deliver us, and purge away our Sins for thy Name ſake.*

Q. 8. What is the ſecond Thing we are to intend in it?

A. That God would fit us for, and uſe us in the moſt ſerviceable Capacity for the glorifying of his Name, Pſal. lxvii. 1, 2, 3. *God be merciful unto us, and bleſs us, and cauſe his Face to ſhine upon us. That thy Way may be known upon Earth, thy ſaving Health among all Nations. Let the People praiſe thee, O God, let all the People praiſe thee.*

Q. 9. What is the third Thing intended in this Petition?

A. That God may not only glorify his own Name, and uſe us to glorify it, but that it ſhould be our Endeavour and Joy to have it glorified by others all the World over, Pſal. cxlv. 4, 5, 6. *One Generation ſhall praiſe thy Works to another, and ſhall declare thy mighty Acts. I will ſpeak of the glorious Honour of thy Majeſty; and of thy wondrous Works. And Men ſhall ſpeak of the Might of thy terrible Acts: and I will declare thy greatneſs.*

Q. 10. Why muſt our Hearts be ſo intently ſet upon the Sanctification of God's Name?

A. Becauſe this is the ultimate End of our own, and every other Being, Rom. xi. 36. *for of him, and through him, and to him, are all Things; to whom be Glory for ever, Amen.* And the particular End of God in our Effectual Calling, 1 Pet. ii. 9. *But ye are a choſen Generation, a Royal Prieſthood, an holy Nation, a peculiar People, that ye ſhould ſhew forth the Praiſes of him, who hath called you out of Darkneſs into his marvellous Light.*

Q. 11. What is the firſt Inference from hence?

A. That the Diſhonour of God's Name muſt needs be a cutting Affliction to a gracious Soul, Pſal. xlii. 10. *As with a Sword in my Bones, my Enemies reproach me; while they ſay daily unto me,* where is their God?

Q. 12. What is the ſecond Inference from hence?

A. That it is a dreadful Infatuation and ſpiritual Judgment upon thoſe Men, that think they glorify God in doing

thoſe Things which his Soul hateth, Iſa. lxvi. 5. *Hear the Word of the Lord, ye that tremble at his Word: your Brethren that hated you, that caſt you out for my Name's Sake, ſaid,* let the Lord be glorified: *but he ſhall appear to your Joy, and they ſhall be aſhamed.* And John xvi. 2. *They ſhall put you out of the Synagogues: yea, the Time cometh, that whoſoever killeth you, will think, that he doth God ſervice.*

Q. 13. What is the third Inference from hence?

A. That it ſhould be indifferent to a Chriſtian what Condition God puts him into, ſo that he may but be uſeful to ſanctify and exalt the Name of God therein, Phil. i. 20. *—as always ſo now alſo Chriſt ſhall be magnified in my Body, whether it be by Life, or by Death.*

Q. 14. What is the laſt Inference hence?

A. That is an high and dreadful Provocation of God to prophane and abuſe his Worſhip, whereon his Name is called, and wherein it is to be ſanctified, Levit. x. 1, 2, 3. *And Nadab and Abihu, the Sons of Aaron, took either of them his Cenſer, and put Fire therein, and put Incenſe thereon, and offered ſtrange Fire before the Lord, which he commanded them not. And there went out Fire from the Lord, and devoured them, and they died before the Lord. Then Moſes ſaid unto Aaron, This is it that the Lord ſpake, ſaying, I will be ſanctified in them that come nigh me, and before all the People will I be glorified.*

Of God's Kingdom.

Queſt. 102. WHAT do we pray for in the ſecond Petition?

A. In the ſecond Petition which is, [*Thy Kingdom come*] we pray that Satan's Kingdom may be deſtroyed, and that the Kingdom of Grace may be advanced, our ſelves and others brought into it, and kept in it, and that the Kingdom of Glory may be haſtened.

Q. 1. What is the firſt Thing ſignified by the Kingdom of God here?

A. The *Goſpel* is here intended by the Kingdom of God, Matth. xiii. 47. — *Again, the Kingdom of Heaven is like unto a Net that was caſt into the Sea, and gathered of every Kind.*

Q. 2.

Q. 2. What is the Thing ſignified by the coming of this Kingdom of God?

A. It ſignifies the Removal of all Impediments, that hinder its Propagation in the World, 2 Theſſ. iii. 1. *Finally, Brethren, pray for us, that the Word of the Lord may have free Courſe, and be glorified, even as it is with you.*

Q. 3. Who, and what hinders the Propagation of it?

A. *Antichriſt* that Man of Sin hinders it *externally*, 2 Theſſ. ii. 4. *Who oppoſeth and exalteth himſelf above all that is called God, or that is worſhipped: ſo that he as God, ſitteth in the Temple of God, ſhewing himſelf that he is God.* The *Devil* and Mens *Luſts internally*, 1 Theſſ. ii. 18. *Wherefore we would have come unto you (even I Paul) once and again; but Satan hindered,* Luke xix. 14. *But his Citizens hated him, and ſent a Meſſenger after him, ſaying, We will not have this Man to reign over us.*

Q. 4. What then is the Deſire of all good Men with reſpect to the coming of the Goſpel-Kingdom?

A. That all Nations may be brought to Chriſt by the preaching of it, and ſo Chriſt's Kingdom be greatly exalted and enlarged, Iſa. ii. 2. *And it ſhall come to paſs in the laſt Days, that the Mountain of the Lord's Houſe ſhall be eſtabliſhed in the Top of the Mountains, and ſhall be exalted above the Hills: and all Nations ſhall flow unto it.*

Q. 5. What is the ſecond Thing here meant by the Kingdom of God?

A. It ſignifies and intends the Work of ſaving Grace wrought in Mens Souls, Luke xvii. 21. — *Behold the Kingdom of God is within you.*

Q. 6. Why is this Work of Grace called the Kingdom of God?

A. Becauſe wherever ſaving Grace comes, it ſubdues the Soul to Chriſt's Sceptre, 2 Cor. x. 5. *Caſting down Imaginations, and every high Thing that exalteth it ſelf againſt the Knowledge of God, and bringing into Captivity every Thought to the Obedience of Chriſt.*

Q. 7. Wherein conſiſts the Kingdom of Grace?

A. It conſiſts not in external Rites and Obſervances, but in Righteouſneſs, and Peace, and Joy in the Holy Ghoſt, Rom. xiv. 17. *For the Kingdom of God is not Meat and Drink, but Righteouſneſs and Peace, and Joy in the Holy Ghoſt.*

Q. 8.

Q. 8. What do we aſk of God in this Petition with Reſpect to this Kingdom of Grace?

A. Herein we deſire not only our own perſonal progreſſive Sanctification, but the Sanctification of others all the world over, Acts xxvi. 29. *And Paul ſaid, I would to God, that not only thou, but alſo all that hear me this Day, were both almoſt and altogether ſuch as I am, except theſe Bonds.*

Q. 9. What is the third Thing here meant by the Kingdom of God?

A. By it is here meant the future State of Glory and Bleſſedneſs, 1 Cor. xv. 50. *Now this I ſay, Brethren, that Fleſh and Blood cannot inherit the Kingdom of God,* &c.

Q. 10. Why is the heavenly State called the Kingdom of God?

A. This is called the Kingdom of God, becauſe in that State God reigns over his People glorioufly, there being no Rebellion in them in the leaſt Degree, Luke xx. 36. —*For they are equal unto the Angels, and are the Children of God, being the Children of the Reſurrection. And they reign with Chriſt,* Rev. iii. 21. *To him that overcometh, will I grant to ſit with me in my Throne,* &c.

Q. 11. What do we deſire in Prayer for the coming of this Kingdom?

A. We deſire not only our *Preſervation* in our Paſſage to that State of Glory, 1 Pet. v. 10. *But the God of all Grace, who hath called us into his eternal Glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh ſtrengthen, ſettle you.* But the *haſtening* of it to our ſelves and others, Rev. xxii. 20.—*Amen, even ſo, come, Lord Jeſus.*

Q. 12. What is the firſt Inſtruction hence?

A. That the Goſpel is an invaluable Mercy, as it is the Inſtrument of bringing us into Chriſt's gracious and glorious Kingdom, Acts xxvi. 18. *To open their Eyes, and to turn them from Darkneſs to Light, and from the Power of Satan unto God, that they may receive Forgiveneſs of Sins, and Inheritance among them which are ſanctified by Faith, that is in me.*

Q. 13. What is the ſecond Inference from hence?

A. That many Men really hate and oppoſe the very Thing they pray for.

Q. 14. What is the laſt Inſtruction hence?

A. That

A. That how firmly ſoever *Satan's* and *Antichriſt's Kingdom* ſeem to be founded in the World, they muſt and ſhall fall before the daily *Prayers* of the Saints.

Concerning the doing of God's Will.

Queſt. 103. WHAT do we pray for in the third Petition?

A. In the third Petition which is [*Thy Will be done in Earth, as it is in Heaven*] we pray, that God by his Grace would make us able and willing to know, obey, and ſubmit to his Will in all Things, as the Angels do in Heaven.

Q. 1. What Will of God is here intended?

A. Not the Will of his Decree, for that is in himſelf alone, 1 Cor. ii. 11. *The Things of God knoweth no Man but the Spirit of God.*

Q. 2. What Will then is here meant?

A. The Will of his Providence may be here meant, Pſal. cxxv. 6. *Whatſoever the Lord pleaſed, that did he in Heaven, and in Earth, in the Seas, and all deep Places.* And Pſal. cxix. 89. *For ever, O Lord, thy Word is ſettled in Heaven.* Ver. 91. *They continue this Day according to thy Ordinances: for all are thy Servants.*

Q. 3. How are we to underſtand the doing of this Will of Providence in Heaven?

A. (1.) As it is done by the Sun, Moon, and Stars, Pſal. cxix. 89. *Thy Word is ſettled in Heaven.* Ver. 91. *They continue this Day according to thine Ordinances,* Pſal. xix. 6. *His going forth is from the End of the Heaven, and his Circuit unto the Ends of it; and there is nothing hid from the Heat thereof.* (2.) As it is done by Angels, Pſal. civ. 4. *Who maketh the Angels Spirits: his Miniſters a flaming Fire,* Heb. i. 14. *Are they not all miniſtring Spirits, ſent forth to miniſter for them who ſhall be Heirs of Salvation?*

Q. 4. How do theſe perform the Will of God's Providence?

A. (1.) The heavenly Bodies do it evenly, conſtantly, and unwearedly, Pſal. civ. 19. *He appointeth the Moon for Seaſons, the Sun knoweth his going down.* (2.) The Angels do ſpeedily, voluntarily, chearfully, and ſo knowingly, Pſal. ciii. 21. *Ye Miniſters of his that do his Pleaſure.*

Q. 5

Q. 5. Muſt we be Agents in this providential Will?

A. Yes, we muſt, Acts xiii. 36. *For David after he had ſerved his Generation by the Will of God, fell on Sleep.*

Q. 6. How muſt we do it?

A. By employing our Abilities, Faculties and Intereſts, in the Duties of our particular Callings, and by moving conſtantly, prudently and vigorouſly in our own Sphere, and ſo imitate thoſe in Heaven.

Q. 7. Why do we pray that God's Will of Providence may be done by us?

A. Becauſe we are his Creatures, and the moſt noble Inſtruments of the inferior World; and therefore we ſhould be willing to be acted by him, and active for him; and becauſe this Will of Providence is always juſt, good and true, and for his own Glory, Pſal. cxlv. 17. *The Lord is righteous in all his Ways, and holy in all his Works,* Pſal. cxix. 89. *For ever, O Lord, thy Word is ſettled in Heaven.* Ver. 91. *They continue this Day according to thine Ordinances; for all are thy Servants.*

Q. 8. What other Will of God is here meant?

A. The Will of his Precepts; and this is chiefly intended.

Q. 9. And how is this Will of God done in Heaven?

A. By the Angels it is done univerſally, chearfully, conſtantly, humbly, thankfully, loyally, readily, Pſal. ciii. 20. *Bleſs the Lord ye his Angels that excel in Strength, that do his Commandments, hearkening unto the Voice of his Word.* And ſo it is done by the Saints in Heaven, Rev. vii. 15. *Therefore are they before the Throne of God, and ſerve him Day and Night in his Temple.* And xxii. 3. *And his Servants ſhall ſerve him.*

Q. 10. Do we pray then that we may thus do the Will of God?

A. Yes; for though we cannot perfectly without Sin do it, yet that is our Duty, Matth. 5. ult. *Be ye therefore perfect, even as your Father which is in Heaven is perfect.* And in all other Particulars we may, and we muſt imitate them herein, Pſal. cxix. 6. *Then ſhall I not be aſhamed, when I have Reſpect unto all thy Commandments.* Ver. 14. *I have rejoiced in the Way of thy Teſtimonies, as much as in all Riches,* Ver. 60. *I made haſte, and delayed not to keep thy Commandments.*

nents. Ver. 112, &c. *I have inclined my Heart to perform thy Statutes, alway even unto the End.*

Q. 11. How muſt we know God's Will?

A. Not notionally and rationally only, but ſpiritually alſo, 1 Cor. ii. 14. *They are ſpiritually diſcerned.*

Q. 12. Why is knowing God's Will placed here before doing it, &c.

A. Becauſe the Underſtanding is the leading Faculty, without which it is impoſſible there ſhould be any Obedience, Prov. xix. 2. *Alſo that the Soul be without Knowledge it is not good,* Jer. v. 4. *Therefore I ſaid, ſurely theſe are poor, they are fooliſh: for they know not the Way of the Lord, nor the Judgment of their God.*

Q. 13. Why pray we to God for this Knowledge, can we not know it of our ſelves?

A. No, it is the ſpecial Gift and Grace of God, Gal. i. 15, 16. *But when it pleaſed God, who ſeparated me from my Mother's Womb, and called me by his Grace, to reveal his Son in me, that I might preach him among the Heathen, immediately I conferred not with Fleſh and Blood,* Eph. i. 17, 19. *That the God of our Lord Jeſus Chriſt, the Father of Glory, may give unto you the Spirit of Wiſdom and Revelation in the Knowledge of him.—And what is the exceeding greatneſs of his Power to us ward, who believe according to the working of his mighty power,* Eph. v. 8. *For ye were ſometimes Darkneſs, but now are ye Light in the Lord.*

Q. 14. Why do we pray that we may obey, can we not do it of our own free Will when we know it?

A. No; for our Wills are ſtubborn and rebellious againſt God's Commands, as well as our Minds ignorant of them, Rom. viii. 7. *Becauſe the carnal Mind is Enmity againſt God: for it is not ſubject to the Law of God, neither indeed can be,* Ezek. xxxvi. 25, 26. *Then will I ſprinkle clean Water upon you, and ye ſhall be clean: from all your Filthineſs, and from all your Idols will I cleanſe you. A new Heart alſo will I give you, and a new Spirit will I put within you; and I will take away the ſtony Heart out of your Fleſh, and I will give you an Heart of Fleſh,* Phil. ii. 13. *For it is God which worketh in you, both to will and to do of his good Pleaſure.*

Q. 15. What is meant by ſubmitting to God's Will?

A. (1.)

A. (1.) Either a voluntary Subjection of Soul, and a preparedneſs actually to do his Will. Or (2.) a voluntary and ſilent Submiſſion to his Will of Providence in Affliction; but in this Particular we cannot imitate thoſe in Heaven, becauſe no Croſs ever befals them.

Q. 16. Why is Will added in all Things?

A. Becauſe partial Obedience, is no Obedience; he that does not obey God in every Thing obeys him in nothing, Jam. ii. 10. *For whoſoever ſhall keep the whole Law, and yet offend in one Point, he is guilty of all.*

Q. 17. Why do we pray that God by his Grace would work this Will in us and by us?

A Becauſe it is Free-grace that determines it, 2 Tim. i. 9. *Who hath ſaved us, and called us with an holy Calling, not according to our Works, but according to his own Purpoſe and Grace which was given us in Chriſt Jeſus, before the World began.* And efficacious Grace that works it in us, and enables us to do it, Eph. v. 8. *For ye were ſometimes Darkneſs, but now are ye Light in the Lord.* Ver. 10. *Proving what is acceptable unto the Lord.*

Q. 18. What is the firſt Inference from hence?

A. That it is Man's Glory and Felicity to be conformed to the Will of God, Prov. xii. 26. *The righteous is more excellent than his Neighbour,* Pſal. xix. 10, 11. *More to be deſired are they than Gold, yea than much fine Gold; ſweeter alſo than Honey, and the Honey-comb. Moreover by them is thy Servant warned; and in keeping of them there is great Reward.*

Q. 19. What is the ſecond Inference?

A. That we muſt mortify in our ſelves every Luſt that contradicts God's Will, and renounce without our ſelves, every Thing that comes in Competition therewith, 1 Cor. ix. ult. *But I keep under my Body, and bring it into Subjection: leaſt that by any Means when I have preached to others, I myſelf ſhould be a Caſt-away,* Gal. vi. 14. *But God forbid that I ſhould glory, ſave in the Croſs of our Lord Jeſus Chriſt, by whom the World is crucified unto me, and I unto the World.*

Q. 20. What is the third Inference?

A. That it is in Vain, yea a Provocation to pray, if we be not obedient to God's Will, Prov. ii. 8, 9. *He keepeth the Paths of Judgment, and preſerveth the Way of his Saints.*

Then

Then ſhalt thou underſtand Righteouſneſs, and Judgment, and Equity; yea every good Path.

Q. 21. What is the fourth Inference?

A. That the Law ſtill hath the Authority of a Rule to Believers; becauſe it reveals God's Will, which they muſt do.

Concerning our daily Bread.

Queſt. 14. WHAT do we pray for in the fourth Petition?

A. In the fourth Petition, which is [*Give us this Day our daily Bread*] we pray, that of God's free Gift we may receive a competent Portion of the good Things of this Life; and enjoy his Bleſſing with them.

Q. 1. Why is this Petition placed after the three former?

A. Becauſe thoſe concern immediately and generally God's Glory, in the Advancement of his Name, Kingdom, and Will, which ought to be preferred to all our perſonal Concerns, Pſal. lxix. 9. *For the Zeal of thine Houſe hath eaten me up*, Acts xxi. 13. *For I am ready not to be bound only, but alſo to die at Jeruſalem for the Name of the Lord Jeſus.*

Q. 2. Why is it put before the two following Petitions?

A. Not for its worth, but for its Order; for we can have no Spiritual Bleſſings unleſs we have a natural Being in this Life.

Q. 3. What kind of Bread is here meant?

A. Not Spiritual Bread, or our Lord Chriſt, (as ſome) but Corporal and Temporal.

Q. 4. What is included in this Word Bread?

A. Not that only which we call ſtrictly Bread, but all the good Things of this preſent Life.

Q. 5. Do we hereby beg pure Neceſſities only?

A. No, we pray for Conveniences for our Comfort, as well as Neceſſaries for our Life.

Q. 6. Do we herein pray only for perſonal good Things for our Being?

A. No, we pray for civil good Things for our Condition, that according to our Degree in the World in which God hath placed us, we may have a convenient Allowance.

Q. 7. Do we pray here for ourſelves only?

A. No, but alſo for our Charge, Children and Family; that under and with us they may have the good Things of this Life.

Q. 8. Why do we pray to God for theſe good Things, can we not get them ourſelves, or our Fellow Creatures give them to us?

A. Not without God: Whatever we have of theſe Things they are from God; whoever be the ſecond Cauſe or Inſtrument; if ourſelves, God gives us Ability and Succeſs to get them; if others, God inclined their Hearts, and opened their Hands to beſtow them, Deut. viii. 17, 18. *And thou ſay in thine Heart, my Power and the Might of my Hand hath gotten me this Wealth. But thou ſhalt remember the Lord thy God; for it is he that giveth thee Power to get Wealth.*

Q. 9. Why do we pray to God to give us Bread?

A. Becauſe the leaſt Crumb of Bread is a free Gift, and never can be merited by all we can do or ſuffer, Luke xvii. 10. *So likewiſe ye, when ye ſhall have done all theſe Things which are commanded you, ſay, we are unprofitable Servants.*

Q. 10. Why are all theſe good Things couched under the Expreſſion Bread?

A. (1.) Becauſe Bread is one of the moſt neceſſary and uſeful Things to preſerve Life. (2.) Becauſe we muſt not aſk Delicacies and Dainties of God.

Q. 11. What is meant by Day in the Petition?

A. Either (1.) a Natural Day of twenty four Hours: Or (2.) the Day of our whole Life.

Q. 12. Why do we pray for daily Bread?

A. Becauſe God muſt give us the Mercies and good Things of every Day, or elſe we cannot have them.

Q. 13. Why ſhould we not pray for weekly, or monthly, or yearly Bread, as well as daily?

A. (1.) Becauſe it is fit we ſhould be ſtill ſenſible of our Dependence upon God. (2.) Becauſe we do frequently pray to God, and ſo exert our Graces, and maintain communion him, and daily render Thanks for daily Favour, Pſal. lv. 17. *Evening and Morning, and at Noon will I pray, and cry aloud; and ye ſhall hear my Voice.*

Q. 14. What need we to pray for daily Bread when we may have Stores laid up for Years?

A. They

A. They that have the good Things of this Life need to pray this Petition, as well as they that have them not. Not that they may have Bread; but that it may be Bread to them; for except God give his Bleſſing upon it, Bread would be Aſhes and not ſuſtaneous; neither could all the Comforts of this Life do us any good, Iſa. iii. 1. *For behold, the Lord, the Lord of Hoſts doth take away from Jeruſalem, and from Juda, the whole Stay of Bread, and the whole Stay of Water,* Mal. ii. 1, 2. *And now O ye Prieſts, this Commandment is for you. If you will not hear, and if ye will not lay it to Heart, to give Glory unto my Name, ſaith the Lord of Hoſts, I will even ſend a Curſe upon you, and I will curſe your Bleſſings; yea I have curſed them already, becauſe you do not lay it to Heart.*

Q. 15. Why do we pray only for daily Bread, or a Competency, may we not pray for Abundance and Riches?

A. No, becauſe Riches are a great Snare and Temptation, Matth. xix. 23, 24. *Then ſaid Jeſus unto his Diſciples, Verily, I ſay unto you, that a rich Man ſhall hardly enter into the Kingdom of Heaven. And again I ſay unto you, it is eaſier for a Camel to go through the Eye of a Needle, than for a rich Man to enter into the Kingdom of God,* Prov. xxx. 8, 9. *Remove far from me Vanity and lies, give me neither Poverty nor Riches, feed me with Food convenient for me; leſt I be full and deny thee, and ſay, who is the Lord? Or leſt I be poor and ſteal, and take the Name of my God in vain.*

Q. 16. What ſhall we then do with Riches if Providence caſt them upon us, ſhall we caſt them away?

A. No, for ſome of the beſt of Men, and greateſt of God's Favorites, have lived and died rich. But (1.) We muſt wean our Hearts from them, Pſal. lxii. 10. *Truſt not in Oppreſſion, and become not vain in Robbery: if Riches increaſe ſet not your Heart upon them.* (2.) Be thankful for them, and (3.) Fruitful with them in Acts of Piety and Charity, 1 Tim. vi. 17, 19. *Charge them that are rich in this World, that they be not high minded, nor truſt in uncertain Riches, but in the living God, who giveth us richly all Things to enjoy. Laying up in Store for themſelves a good Foundation againſt the Time to come, that they may lay hold on eternal Life.*

Q. 17. Wherefore is the Bread called our Bread?

A. Not becauſe we are abſolute Lords and Poſſeſſors of it, for ſo it is God's only, Pſal. xxiv. 1, 2. *The Earth is*

the Lord's, and the Fulneſs thereof; the World and they that dwell therein. For he hath founded it upon the Seas, and eſtabliſhed it upon the Floods, Pſal. l. 10, 12. *for every Beaſt of the Forreſt is mine, and the Cattle upon a thouſand Hills. If I were hungry, I would not tell thee, for the World is mine and the Fulneſs thereof.* But (1.) Becauſe we muſt have a Covenant Right to it. And (2.) a civil Right; we muſt come lawfully and honeſtly by, and ſo keep the good Things of this Life, 2 Theſſ. iii. 10. *For even when we were with you, this we commanded you, that if any would not work, neither ſhould he eat.*

Q. 18. Having prayed for our daily Bread; need we to labour and endeavour to get it?

A. Yes; we muſt labour in good and honeſt Callings; God's Bleſſing and Man's Induſtry muſt concur towards the preſent Maintenance of Life, Pſal. cxxviii. 1, 2. *Bleſſed is every one that feareth the Lord: that walketh in his Ways, for thou ſhalt eat the Labour of thine Hands: happy ſhalt thou be, and it ſhall be well with thee,* Prov. x. 4, 22. *He becometh poor that dealeth with a ſlack Hand: but the Hand of the diligent maketh rich. The Bleſſing of the Lord maketh rich, and he addeth no Sorrow with it.*

Q. 19. What is the firſt Inference from it?

A. That we muſt not ſeek great Matters for our ſelves, neither make them the Matter of Prayer to God; nor the End and Deſign of our Labours and Callings among Men.

Q. 20. What is a ſecond Inference from hence?

A. That having Food and Rayment, we muſt be therewith content, and therefore thankful, 1 Tim. vi. 8. *And having Food and Rayment let us be therewith Content,* 1 Theſſ. v. 18. *In every Thing give Thanks.*

Q. 21. What is the third Inference?

A. That we aſcribe not our Succeſs in the World to our own Skill and Induſtry, for the wiſeſt, and moſt induſtrious do ſometimes labour in the Fire, and put their Gain in a Bag of Holes; but to God's free Donation to us, and to his Bleſſing upon our Endeavours, Gen. xxxiii. 5, 11. *And he lift up his Eyes, and ſaw the Women and the Children; and ſaid, who are thoſe with thee? And he ſaid, the Children which God hath graciouſly given thy Servant.—Take, I pray thee my Bleſſing that is brought to thee, becauſe God hath dealt graciouſly*

graciouſly with me, and becauſe I have enough. Deut. xxviii. 3. *Bleſſed ſhalt thou be in the City, and bleſſed ſhalt thou be in the Field.* Ver. 6. *Bleſſed ſhalt thou be when thou comeſt in, and bleſſed ſhalt thou be when thou goeſt out.*

Concerning Forgiveneſs of Sins.

Queſt. 105. WHAT do we pray for in the fifth Petition?

A. In the fifth Petition which is [*and forgive us our Debts, as we forgive our Debtors*] we pray that God for Chriſt's ſake would freely pardon all our Sins: which we are the rather encouraged to aſk, becauſe by this Grace we are enabled from the Heart to forgive others.

Q. 1. Why doth this Petition immediately follow the former?

A. To teach that all temporal and corporal good Things, without ſpecial and ſpiritual ones are little Worth, Pſal. iv. 6. *There be many that ſay, who will ſhew us any good? Lord lift thou up the Light of thy Countenance upon us,* Pſal. xvii. 14, 15. *From Men which are thy Hand, O Lord, from Men of the World which have their Portion in this Life, and whoſe Belly thou filleſt with thy hid Treaſure: they are full of Children, and leave the reſt of their Subſtance to their Babes. As for me, I will behold thy Face in Righteouſneſs; I ſhall be ſatisfied, when I awake with thy Likeneſs.*

Q. 2. Why is it annexed to the former with the Copulative and?

A. To teach that to be one Minute in the Confluence of all earthly good Things without the Pardon of Sin, is a very dangerous and dreadful Condition, Luke xii. 16, 20. *And he ſpake a Parable unto them, ſaying, the Ground of a certain rich Man brought forth plentifully, but God ſaid unto him, thou Fool, this Night ſhall thy Soul be required of thee: then whoſe ſhall thoſe Things be which thou haſt provided?*

Q. 3. Why is Forgiveneſs of Sins placed in the Front of ſpiritual Bleſſings?

A. Becauſe till Sin be pardoned we are under Wrath, and can have no ſpecial ſaving Grace applied to us, till we are accepted; till we are in Chriſt we have no Covenant Right to the Bleſſings of Chriſt, Matt. xi. 28. *Come unto me all ye*

that labour, and are heavy laden, and I will give you reſt. Ver. 30. *for my Yoke is eaſy, and my Burden is light,* John xv. 4, 5. *Abide in me and I in you, as the Branch cannot bear Fruit of itſelf, except it abide in the Vine: no more can ye except ye abide in me. I am the Vine ye are the Branches: he that abideth in me, and I in him, the ſame bringeth forth much Fruit: for without me ye can do nothing.*—Ver. 7. *if ye abide in me and my Words abide in you, ye ſhall aſk what ye will, and it ſhall be done unto you,* John iii. ult. *He that believeth on the Son hath everlaſting Life: and he that believeth not the Son, ſhall not ſee Life; but the Wrath of God abideth on him.*

Q. 4. Why do we pray for Forgiveneſs, cannot we make amends for our Sins, and be freed from their Guilt without Pardon?

A. No, all that we can ever do or ſuffer, can never expiate the Guilt of the leaſt Sin, Pſal. xlix. 7, 8. *None of them can by any Means redeem his Brother, nor give to God a Ranſom for him: (For the Redemption of their Soul is precious, and it ceaſeth for ever,)* 1 Sam. ii. 25. *If one Man ſin againſt another, the Judge ſhall judge him; but if a Man ſin againſt the Lord, who ſhall entreat for him.*

Q. 5. Does God then freely, and out of meer Grace forgive us?

A. Yes, without any Reſpect had to any Thing we can do, or be, Iſa. xliii. 25. *I, even I am he that bloteth out thy Tranſgreſſions for my own ſake, and will not remember thy Sins,* Rom. ix. 15. *I will have Mercy on whom I will have Mercy, and I will have Compaſſion on whom I will have Compaſſion.* Ver. 18. *Therefore hath he Mercy, on whom he will have Mercy, and whom he will he hardneth.*

Q. 6. How doth God forgive Sins?

A. (1.) Univerſally all Sins, Exod. xxxiv. 6, 7. *And the Lord paſſed by before him, and proclaimed, the Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in Goodneſs and Truth, keeping Mercy for Thouſands, forgiving Iniquity, and Tranſgreſſion, and Sin,* Jer. xxxiii. 8. *And I will cleanſe them from all their Iniquity, whereby they have ſinned againſt me, and I will pardon all their Iniquities whereby they have ſinned, and whereby they have tranſgreſſed againſt me,* Hoſ. xiv. 2. *Take away all Iniquity and receive us graciouſly.* (2.) Compleatly and perfectly, Iſa. xliii. 25. *I, even I am*

he that blotteth out thy Tranſgreſſions for my own ſake, and will not remember thy Sins, Pſal. ciii. 12. *As far as the Eaſt is from the Weſt: ſo far hath he removed our Tranſgreſſions from us,* Mic. vii. 19. *He will ſubdue our Iniquities, and thou wilt caſt all our Sins into the Depths of the Sea,* Iſa. xxxviii. 17. *For thou haſt caſt all my Sins behind thy Back.* (3.) Everlaſtingly, Jer. xxxi. 34. *For I will forgive their Iniquity, and I will remember their Sin no more,* Heb. viii. 12. *and their Sins and their Iniquities will I remember no more.*

Q. 7. But doth not God puniſh them afterward whom he has juſtified and forgiven?

A. No, not with a proper and vindictive Puniſhment; but he brings Evil upon them for their Sins, as a Father chaſtiſes his Child; and other Sorts of Afflictions for their ſpiritual Good: He may be angry as a Father, with thoſe he has pardoned, but never hate them as a condemning Judge, Pſal. lxxxix. 28. *My Mercy will I keep for him for evermore, and my Covenant ſhall ſtand faſt with him.* Ver. 34. *My Covenant will I not break, nor alter the Thing that is gone out of my Lips.*

Q. 8. How can God be ſaid freely to pardon all our Sins; when we pray it may be done for Chriſt's ſake; does not that imply that Chriſt has ſatisfied God for our Sins, and deſerved our Remiſſion?

A. Yes, it does ſo; for the Lord Chriſt by his Life and Death did ſatisfy divine Juſtice, and did merit our Forgiveneſs; but if he did ſo, we did not ſo; our Sins coſt him dear, but their Pardon coſt us nothing; our Pardon is perfectly free to us; though due to Chriſt, for God gave Chriſt freely for us; God accepts of his Merits, and applies them to us freely, Rom. iii. 24. *Being juſtified freely by his Grace, through the Redemption that is in Jeſus Chriſt.*

Q. 9. But is there nothing required from us as the Condition of Pardon, and if ſo, how can it be abſolutely free?

A. There are required Repentance from Sin, and Faith in the Lord Chriſt, Luke xiii. 3. *But except ye repent, ye ſhall all likewiſe periſh,* Joh. iii. ult. *And he that believeth not the Son, ſhall not ſee Life; but the Wrath of God abideth on him.* This is required from us towards our Pardon; but yet it is free, (1.) Becauſe God freely ordains thus to pardon. (2.) Becauſe both theſe are the free Gifts of God, Acts xi. 18.

Then

Then hath God alſo to the Gentiles granted Repentance unto Life, Eph. ii. 8. *For by Grace are ye ſaved, through Faith; and that not of your ſelves; it is the Gift of God.*

Q. 10. When then are our Sins forgiven?

A. Juſt upon our Cloſure with Chriſt by Faith, in that very Moment, Rom. v. 1. *Therefore being juſtified by Faith, we have Peace with God, through our Lord Jeſus Chriſt,* Rom. viii. 1. *There is therefore now no Condemnation to them which are in Chriſt Jeſus.*

Q. 11. Why do we pray in the Anſwer for the Forgiveneſs of all our Sins?

A. Becauſe if the leaſt Guilt ſhould remain upon us, it would exclude us from God's Favour, and lodge us in everlaſting Burnings, Rom. vi. ult. *For the Wages of Sin is Death.*

Q. 12. What are the Privileges and Bleſſings that accompany Pardon?

A. Juſtification is accompanied with Adoption, John i. 12. *But as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name.* With the Spirit and Principle of all Grace and Holineſs, 1 Cor. vi. 11. *And ſuch were ſome of you: but ye are waſhed, but ye are ſanctified, but ye are juſtified in the Name of the Lord Jeſus, and by the Spirit of our God.* With an infallible Title to eternal Glory, John iii. 16. *That whoſoever believeth in him, ſhould not periſh, but have everlaſting Life,* Rom. viii. 30. *Whom he juſtified, them he alſo glorified.*

Q. 13. How may we know that we are pardoned and juſtified?

A. Ordinarily by our Sanctification, by our loathing of Sin, our Contempt of the World, our valuing of Chriſt, our Love and Thankfulneſs to God, *&c.* 1 Cor. vi. 11. *But ye are ſanctified,* Rom. vii. 24. *O wretched Man that I am, who ſhall deliver me from the Body of this Death?* Gal. vi. 14. *By whom the World is crucified unto me, and I unto the World,* 1 Pet. ii. 7. *Unto you therefore which believe he is precious,* Luke vii. 47. *Her Sins which are many are forgiven; for ſhe loved much.*

Q. 14. What is meant by [*Our*] is it only ſuch Sins as we have perſonally and actually committed?

A. No; but alſo *Adam's* Sin, which is ours by Imputation, Rom. v. 19. *By one Man's Diſobedience many were*

made

made Sinners. And original Sin which is ours by Inheſion, Pſal. li. 5. *Behold I was ſhapen in Iniquity, and in Sin did my Mother conceive me.* And other Mens Sins which we have made ours, by exciting them to them, not hindering of them, ſilence at them, and other ways, 2 Sam. xii. 9. *Thou haſt killed Uriah the Hittite with the Sword, and haſt taken his Wife to be thy Wife, and haſt ſlain him with the Sword of the Children of Ammon,* 1 Tim. v. 22. *Neither be Partaker of other Mens Sins.*

Q. 15. Wherefore are Sins called Debts?

A. Becauſe they are a Non-payment of God's Dues, a Non-performance of our Duty, which makes us liable to the Arreſt of Death, and to the Priſon of Hell.

Q. 16. Why do we plead our own Forgiveneſs of others?

A. Not as any Merit of our own Pardon, but either as an Incouragement to our ſelves to beg Pardon; ſeeing ſuch evil, envious and malignant Perſons are enabled to forgive others; much more may we hope the good and gracious God will forgive us: Or as a Condition, without which we can have no Pardon, and with which we ſhall, Matt. vi. 14. *For if ye forgive Men their Treſpaſſes, your heavenly Father will alſo forgive you,*

Q. 17. How do others treſpaſs againſt us?

A. When they injure us either in our Perſons, or Names, or Families, or Eſtates, or Souls, *&c.* 1 Sam. ii. 25. *If one Man ſin againſt another, the Judge ſhall judge him; but if a Man ſin againſt the Lord, who ſhall intreat for him?*

Q. 18. Can we forgive our Neighbours freely, fully, and perfectly, as God doth forgive us?

A. We cannot.

Q. 19. What then is the Meaning of God's forgiving us as we forgive others?

A. Not as to the Quantity and Perfection of Forgiveneſs, but as to the Sincerity and Quality thereof, Matt. xviii. ult. *So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your Hearts forgive not every one his Brother their Treſpaſſes.*

Q. 20. Are we always bound to maniſeſt outwardly our Love and Forgiveneſs to all our Enemies; and to behave our ſelves towards them as Friends?

A. No,

A. No, if we have experienced them to be treacherous and falſe, and ſee no Change, we are not bound to truſt them, if they be and remain wicked and profane, we muſt not aſſociate with them, Pſal. xxvi. 5. *I have hated the Congregation of evil Doers: and will not ſit with the wicked.* Ver. 4. *I have not ſate with vain Perſons, neither will I go in with Diſſemblers.*

Q. 21. What then muſt we do to ſuch?

A. We muſt heartily forgive them all their Injuries; we muſt love them with the Love of Benevolence, pray for them, and be ready and willing to do them all good both of Body and Soul, Matt. v. 44, 45. *But I ſay unto you, love your Enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you, and perſecute you. That you may be the Children of your Father which is in Heaven; for he maketh his Sun to riſe on the evil, and on the good, and ſendeth Rain on the juſt, and on the unjuſt.*

Q. 22. If we forgive others, ſhall we be forgiven our ſelves?

A. We ſhall, if out of Obedience to God, and love to Chriſt, we do it.

Q. 23. What is the firſt Inference from hence?

A. That except our Sins be forgiven, we are loſt and undone Creatures, and therefore we muſt never be contented till we are pardoned.

Q. 24. What is a ſecond Inference?

A. That God is a God of Love, Goodneſs, and Pardon; ſeeing he will not pardon us, if we do not pardon others; but will if we do ſo.

Q. 25. What is a third Inference?

A. That if we live in Hatred when we pray the Lord's Prayer, we pray for our Damnation, Matt. xviii. 22. *Jeſus ſaith unto him, I ſay not unto thee, until ſeven times ſeven, but until ſeventy times ſeven.* Ver. 35. *So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your Hearts forgive not every one his Brother their Treſpaſſes.*

Of

Of God's leading us into Temptation.

Queſt. 106. WHAT do we pray for in the ſixth Petition?

A. In the ſixth Petition, which is [*And lead us not into Temptation, but deliver us from evil*] we pray that God would either keep us from being tempted to Sin; or ſupport and deliver us when we are tempted.

Q. 1. Why is this Petition joined to the former with the copulative *And?*

A. Becauſe it will be but little Advantage to have former Sins pardoned; and to be left to the Power and Practice, to the Love and Trade of Sin for the future, Ezek. xviii. 26. *When a righteous Man turneth away from his Righteouſneſs, and committeth Iniquity, and dieth in them; for his Iniquity that he hath done, ſhall he die.*

Q. 2. What is meant by Temptation?

A. In general, a Trial or Probation of what is in us, or of what we will do.

Q. 3. What is meant by Temptarion here?

A. Temptation to Sin and Wickedneſs.

Q. 4. How may we be ſaid to be tempted to Sin?

A. (1.) Effectually by our ſelves, and our own Hearts, Jam. i. 14, 15. *But every Man is tempted, when he is drawn away of his own Luſt, and enticed. Then when Luſt hath conceived, it bringeth forth Sin; and Sin when it is finiſhed, bringeth forth Death.* (2.) Formally, with an Intention to draw into Sin, and ſo we are tempted of the Devil, 1 Chron. xxi. 1. *And Satan ſtood up againſt Iſrael, and provoked David to number Iſrael,* Matt. iv. 1, 3. *Then was Jeſus led up of the Spirit into the Wilderneſs, to be tempted of the Devil. And when the Tempter came to him, he ſaid, if thou be the Son of God, command that theſe Stones be made Bread.* (3.) Innocently and blamelefly, and ſo God is ſaid to tempt, 2 Sam. xxiv. 1. *And again, the Anger of the Lord was kindled againſt Iſrael, and he moved David againſt them to ſay, go number Iſrael and Judah.*

Q. 5. How many ways may God be ſaid to tempt to evil?

A. (1.) By withdrawing his Grace either common or ſpecial, 2 Chron. xxxii. 31. *Howbeit, in the Buſineſs of the Ambaſſadors*

Ambaſſadors of the Princes of Babylon, who ſent unto him to enquire of the Wonder that was done in the Land, God left him to try him, that he might know all that was in his Heart. (2.) By permitting Satan and wicked Men to tempt, 2 Sam. xxiv. 1. *He moved David againſt them, to ſay, go number Iſrael and Judah.* With 1 Chron. xxi. 1. *Satan ſtood up againſt Iſrael, and provoked David,* Matt. iv. 1. *Then was Jeſus led up of the Spirit into the Wilderneſs, to be tempted of the Devil.* (3.) By preſenting Occaſions in his Providence, which he knows will be abuſed to Sin, as in the Fall of *Adam*, the hardening of *Pharaoh*, &c.

Q. 6. What do we beg in this Petition?

A. We beg that we may not by any of theſe, or any other ways, whereby the holy God may be ſaid to lead into Temptation, be led thereinto, Pſal. cxli. 4. *Incline not my Heart to any evil Thing, to practice wicked Works with Men that work Iniquity; and let me not eat of their Dainties,* Pſal. xix. 13. *Keep back thy Servant alſo from preſumptuous Sins, let them not have Dominion over me: then ſhall I be upright, and I ſhall be innocent from the great Tranſgreſſion.*

Q. 7. What is meant by evil?

A. Some underſtand it of the Devil, but the beſt Meaning is Sin, which is the Evil of Evils; and makes the Devil evil, and is the worſt of Evils the Devil can bring upon us, and is uſually ſo underſtood in Scripture, Pſal. xcvii. 10. *Ye that love the Lord hate Evil.* Iſa. i. 16. *Ceaſe to do Evil,* Amos v. 15. *Hate the Evil, and love the good,* Rom. xii. 9. *Abhor that which is Evil.*

Q. 8. What by Deliverance from Evil is meant?

A. That if God ſees meet to permit us to be tempted by Satan and the wicked without, or by our own Hearts within to ſin; or occaſionally by his Providence, that he will not leave us, but undertake for us, that we may not be led into Sin thereby, but by his Grace be made more than Conquerors, Pſal. li. 10. *Create in me a clean Heart, O God, and renew a Right Spirit within me,* Pſal. cxix. 133. *Order my Step, in thy Word; and let not any Iniquity have Dominion over me.* According to his Promiſe, 1 Cor. x. 13. *But God is faithful, who will not ſuffer you to be tempted above that ye are able,* 2 Cor. xii. 9. *And he ſaid unto me, my Grace is ſufficient for thee; for my Strength is made perfect in Weakneſs.*

Q. 9.

Q. 9. What is the firſt Inference?

A. That Sin is the worſt of Evils.

Q. 10. What is the ſecond Inference?

A. That without God's Grace we can never withſtand, but ſhall be overcome by every Temptation, 2 Cor. iii. 5. *Not that we are ſufficient of our ſelves to think any Thing as of our ſelves; but our ſufficiency is of God;* Joh. xv. 5. *For without me ye can do nothing.*

Q. 11. What is the third Inference?

A. That we muſt do all we can to keep our ſelves from Temptation, and to engage the Grace of God with us in Temptation, by Prayer, by pleaſing the Spirit of God, by looking to Jeſus, *&c.*

Of the Concluſion.

Queſt. 107. WHAT doth the Concluſion of the Lord's Prayer teach us?

A. The Concluſion of the Lord's Prayer, which is, [*For thine is the Kingdom, and the Power and the Glory, for ever,* Amen.] teacheth us to take our Encouragement in Prayer from God only, and in our Prayers to praiſe him, aſcribing Kingdom, Power and Glory to him, and in Teſtimony of our Deſire, and Aſſurance to be heard, we ſay, *Amen.*

Q. 1. Why is the Concluſion joined to the Particle *For?*

A. To teach us that therein are included Arguments or Reaſons to preſs God withal, and to prevail with him for Audience.

Q. 2. But is it lawful to argue with God, and to urge him with Reaſons in Prayer?

A. It is not only lawful, but expedient, yea highly commendable; as is ſeen in the Saints Prayers. In *Moſes's*, Numb xiv. 13. *And Moſes ſaid unto the Lord, then the Egyptians ſhall hear it (for thou broughteſt up this People in thy Might from among them).* Ver 19. *Pardon, I beſeech thee, the Iniquity of this People, according unto the greatneſs of thy Mercy, and as thou haſt forgiven this People, from Egypt, even until now.* In *Joſhua's*, Chap. vii. 7. *And Joſhua ſaid, Alas, O Lord God, wherefore haſt thou at all brought this People over Jordan to deliver us into the Hand of the Amorites, to deſtroy us? would to God we had been content, and dwelt on the other*

Side Jordan. Ver. 9. *For the Canaanites, and all the Inhabitants of the Land ſhall hear of it, and ſhall environ us round, and cut off our name from the Earth: and what wilt thou do unto thy great Name?* In *Aſa's*, 2 Chron. xiv. 11. *And Aſa cried unto the Lord his God, and ſaid, Lord, it is nothing with thee to help, whether with many, or with them that have no Power: Help us, O Lord our God, for we reſt on thee, and in thy Name we go againſt this great Multitude: O Lord thou art our God, let not Man prevail againſt thee.* In *Jehoſaphat's*, 2 Chron. xx. 6. *And ſaid, O Lord God of our Fathers, art not thou God in Heaven? and ruleſt not thou over all the Kingdoms of the Heathen? and in thine Hand is there not Power and Might, ſo that none is able to withſtand thee.* And *Hezekiah's*, 2 Kin. xix. 15. *And Hezekiah prayed before the Lord, and ſaid, O Lord God of Iſrael, which dwelleſt between the Cherubims, thou art the God, even thou alone, of all the Kingdoms of the Earth, thou haſt made Heaven and Earth.* Ver. 19. *Now therefore, O Lord our God,* &c.

Q. 3. But to what Purpoſe can we think to prevail with God by our Arguments and Importunity?

A. They are not uſed as though we would put God in Remembrance of any Thing; or would prevail with God to do that for us which he is unwilling to give.

Q. 4. Why then?

A. For our own Profit, for the enlarging of our own Hearts, for the exciting of our Fervency, for the exerting of Faith, Hope, Zeal, Charity, &c. in Prayer, and ſo to prepare our ſelves for the Mercy, that we may the more gratefully receive it, and the more fruitfully employ it.

Q. 5. How many Arguments are in this Concluſion?

A. Three.

Q. 6. From whence are they taken?

A. From God's Kingdom, from his Law, and from his Glory.

Q. 7. What Kingdom is here meant?

A. God's univerſal, eſſential and abſolute Kingdom, wherein may be and is involved his ſpecial Kingdom over the Church.

Q. 8. What are the Arguments from hence?

A. Becauſe all that we can pray for in this Prayer, is for the Advancement and perfecting of this his Kingdom, by the

the Deſtruction of all Perſons and Things that oppoſe it, and the Completion of his Dominion over all his Subjects; therefore he would grant all theſe Requeſts.

Q. 9. What is another?

A. (2.) Becauſe he being ſuch an abſolute Lord and Sovereign, has an undeniable Right, and unqueſtionable Authority to give and grant all we aſk, and to effect and bring to paſs all we beg; for all Perſons and Things are his own, and at his Diſpoſal, Matt. xx. 15. *Is it not lawful for me to do what I will with my own.*

Q. 10. What is meant by Power?

A. God's eſſential, infinite, irreſiſtible Power, whereby he can do what he pleaſes, Pſal. cxxxv. 6. *Whatſoever the Lord pleaſed,* &c.

Q. 11. What is the Argument from hence?

A. That we aſk nothing from God, but what he can do with infinite Eaſe; in deſpite of all the Oppoſition that Hell, Earth, and Heart can make to the contrary, Phil. iii. ult. *According to the working,* &c. Eph. iii. 20. *Now unto him that is able,* &c.

Q. 12. What is meant by Glory?

A. Not his eſſential Glory, which no Man or Angel can ever apprehend.

Q. 13. What Glory then?

A. His declared and acknowledged Glory; even the Accompliſhment of all his Decrees by his Providence; and then the Love, the Adoration and the Praiſes, the Self-dedications of Angels and Saints returned to him for the ſame.

Q. 13. What is the Argument or Motive from hence?

A. That ſeeing the Subſtance of every Requeſt does directly tend to, and will perfectly end in this Glory of God, when they are fully anſwered; therefore he would gradually anſwer them while we are here, and perfectly at laſt, to the Advancement of his Glory now, and the Completion of it then, 1 Chron. xxix. 11. *Thine, O Lord, is the Greatneſs, and the Power, and the Glory,* &c. Joſ. vii 9. *And what wilt thou do unto thy great Name,* Iſa. xlii. 8. *I am the Lord, that is my Name,* &c. Iſa. xlviii. 11. *For my own ſake, even for my own ſake will I do it,* &c.

Q. 15. Why is *Amen* added?

A. Becauſe

A. Becauſe it is the uſual Concluſion of Prayers and Praiſes, Pſal. xli. 13. *Bleſſed be the Lord God of Iſrael,* &c. Pſal. lxxii 19. *And bleſſed be his glorious Name for ever,* &c. 2 Cor. xiii. ult. *The Grace of the Lord Jeſus, and the Love of God,* &c. Rom. xvi. 20. *The Grace of our Lord Jeſus Chriſt be with you, Amen.*

Q. 16. But what doth this Word here ſignify?

A. It ſignifies (1.) the Reality and Ardency of our Deſire to be granted in what we pray for, Rev. xxii. 20. *He which teſtifieth theſe Things, ſaith, ſurely I come quickly, Amen. Even ſo come Lord Jeſus.*

Q. 17. And what beſides?

A. Our Truſt and firm Confidence that we ſhall be heard and anſwered in all theſe our Requeſts, Rev. i. 7. *Even ſo, Amen.* Rev. vii. 12. *Saying Amen: Bleſſing and Glory, and Wiſdom,* &c.

Q. 18. What are the Inferences from hence?

A. That we ought to uſe in Prayer all ſuch Arguments as may moſt and beſt affect our Hearts towards God, excite our Graces, and ſucceed with God.

Q. 19. What is another?

A. That all we pray for muſt be in a Subſerviency to God's Kingdom, and with a Deſire of his Glory.

Q. 20. What is the next?

A. That we muſt act according to our Prayers; do all we can for the Advancement of God's Kingdom, and the Exaltation of his Glory, as Subjects and Votaries thereto, Pſal. cxvi. 16. 1 Cor. x. 31.

Q. 21. What may more be gathered hence?

A. That we ought to begin, ſo to continue, and conclude our Prayers in loweſt Adorations of God, and Acknowledgments of his Glory and Attributes.

Q. 22. What more doth this Concluſion teach?

A. That in Prayer we muſt be fervent in our Deſires, and longing for what we pray, Jam. v. 16.

Q. 23 Is there any thing beſides?

A. That praying for Things agreeable to God's Will, we ought to be confident that we ſhall ſucceed in our Requeſts; praying for the Matter, and after the Manner of this Prayer, Jam. i. 6, 8. Matt. xxi. 22.

F I N I S.

